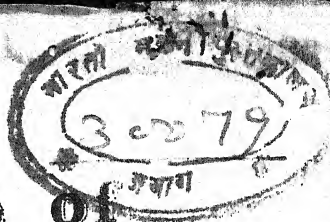


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In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha

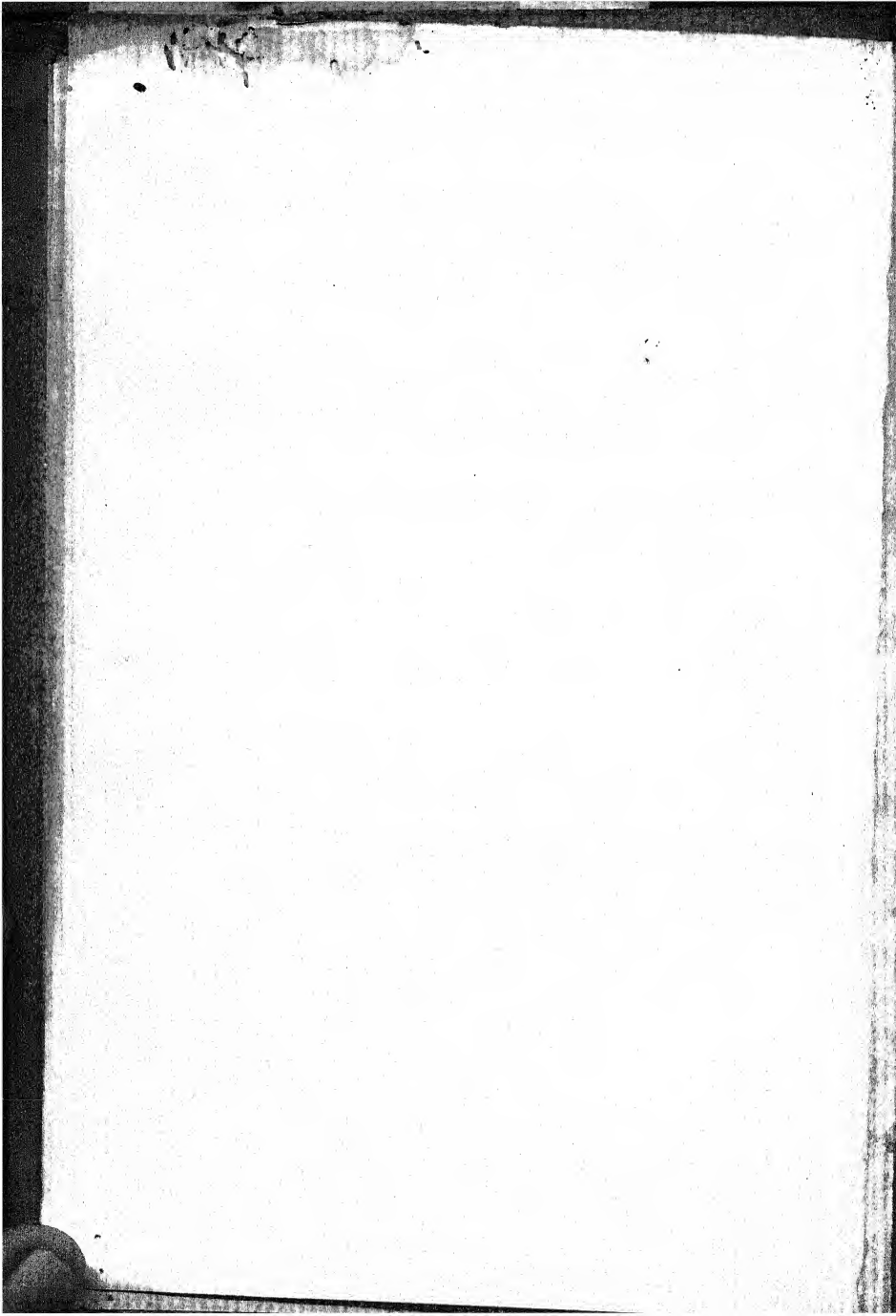
VOLUME VI.

**SIGHT SEEING
FROM
THE HILL OF VEDANTA**

Fifth Edition—APRIL 1932.

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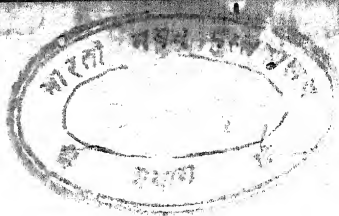
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SO-AMI RAMA TIRTHA

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1903.





PUBLISHER'S NOTE.

None can doubt the fact that it is almost impossible for an ordinary man, blinded by manifold worldly desires as he is, to find out his way to realise God or Self; for not only his shortness of vision stands in the way but innumerable obstacles also prevent his progress onward to the goal. He is helpless until some one, who has successfully traversed the path, comes to his rescue, takes him by the hand, leads him safely through the intricate woods of worldly attractions and desires, and finally brings him to his destination where all suffering ceases and all quest comes to an end. This realization or finding of the Self is nothing but the knowing of the self as the Real Self. (कण्ठ भूषण वत् नित्य प्राप्त की प्राप्ति) ।

These Works of Swami Rama Tirtha, are really safe and sure guide to the Goal in view of an aspirant. Pregnant with the magnetism of the realized soul, as the contents of these valuable works are, they cannot but uplift the seeker after Truth to the heights of spiritual glory and bliss.

It cannot but be a real joy to us to be able to make the 6th volume of the new series of this work available to the public, though we are sorry that owing to the press difficulties we could not bring it out before five

months of the publication of the last volume, but there is every likelihood of our being able to bring out the 7th Volume within a couple of months now, as promised.

This Volume has somewhat exceeded the limit of the previous Volumes, and the same appears to be the case of the 7th Volume also; as, this time, on a thorough revision from the original note-books, quite a large number of further additions have been made, which were not embodied even in the first edition from which the later editions were brought out. It is, therefore, now contemplated to bring out an extra 8th Volume in addition to the originally planned set of seven Volumes.

May the powerful charm of the teachings, contained in these works of Rama, the true Guide, lift all aspirants to the glorious heights of the everlasting ecstasy of Self-realization.

LUCKNOW, } **B. P. BHATNAGAR,**
2nd April, 1932. } *Honorary Secretary,*
The Rama Tirtha Publication League.

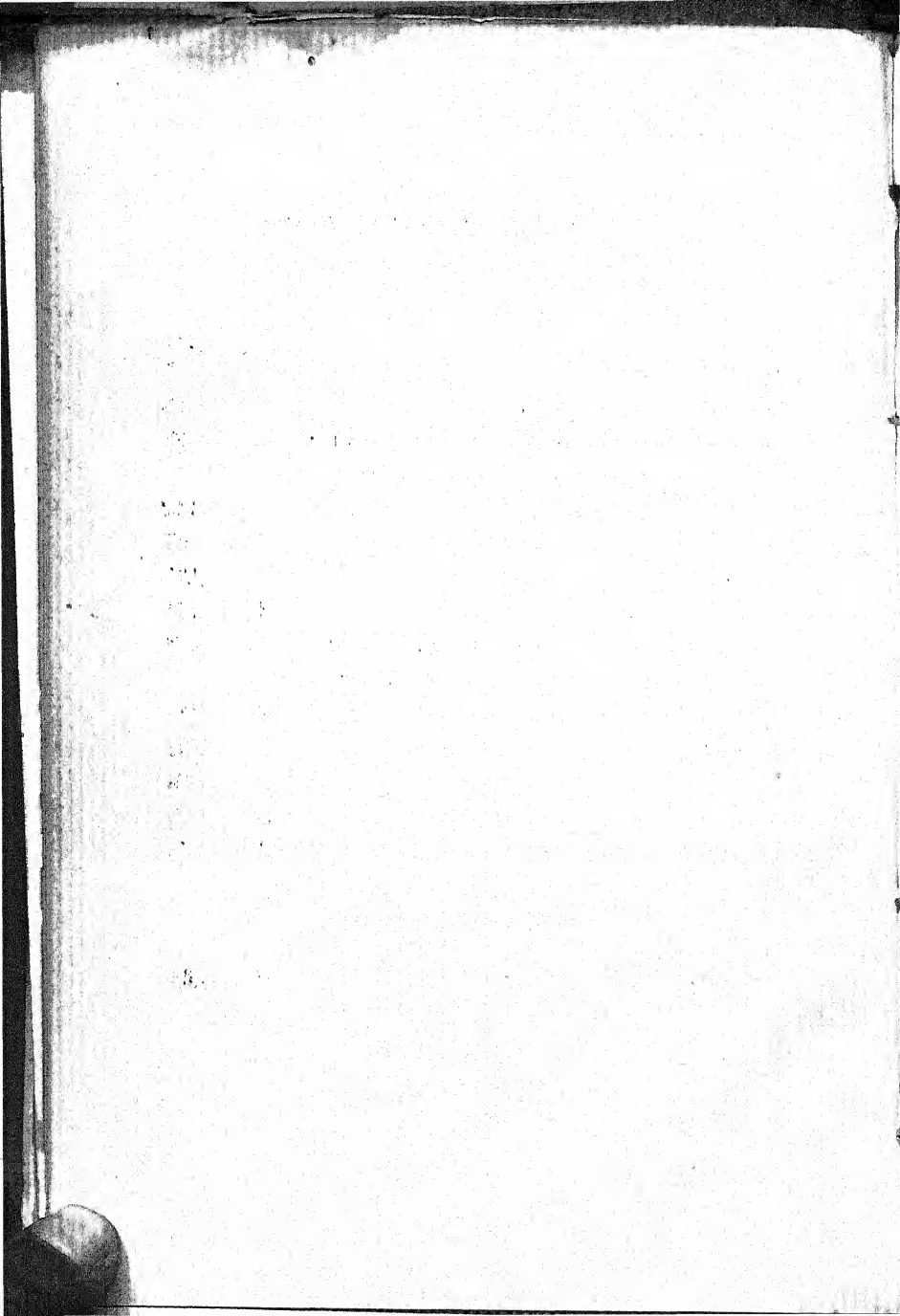
TABLE OF CONTENTS.

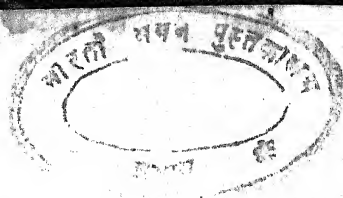
LECTURES.

	Pages.
1. IDEALISM AND REALISM RECONCILED ...	1—36
2. REALISM AND IDEALISM ...	37—46
3. REPLIES TO SOME QUESTIONS ON VEDANTA ...	47—96
4. MAYA OR THE WHEN AND THE WHY OF THE WORLD ...	97—142
5. WHEN DID THE WORLD BEGIN ...	143—157
6. HYPNOTISM AND VEDANTA ...	158—166
7. VEDANTA AND SOCIALISM ...	167—174
8. MAN, THE MASTER OF HIS OWN DESTINY ...	175—214
9. AFTER DEATH, OR, ALL RELIGIONS RECONCILED ...	215—243
10. REPLIES TO CLASS QUESTIONS ...	244—287
11. INFORMAL TALKS ...	288—318
12. REINCARNATION AND FAMILY TIES ...	319—358
13. THE PROBLEM OF SIN ...	359—373

NOTE-BOOKS.

14. NOTE-BOOK X (continued) ...	377—384
---------------------------------	---------





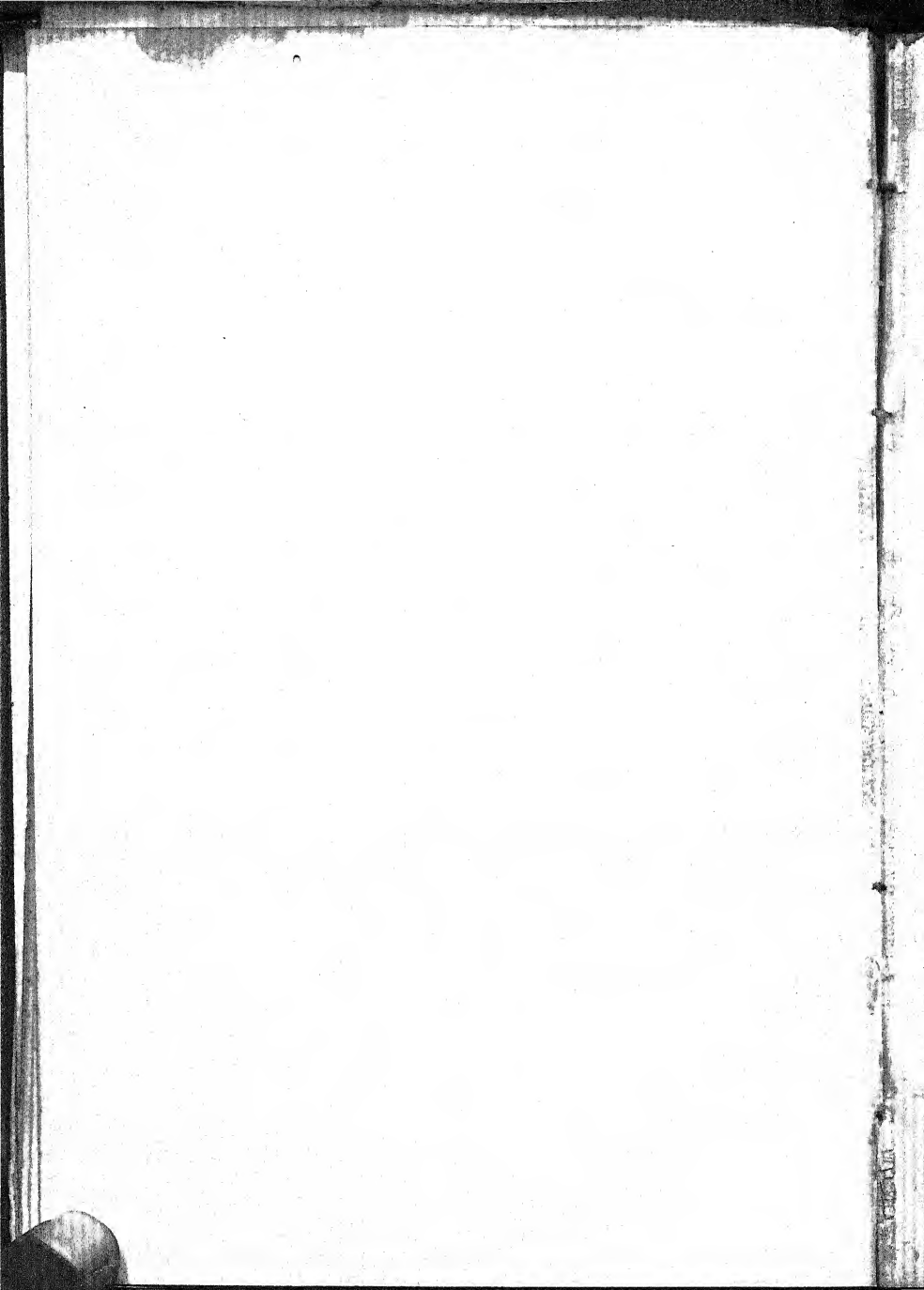
SIGHT-SEEING
FROM
THE HILL OF VEDANTA.



SHRI SWAMI RAMA TIRTHA

DEHRADUN

1905.



IDEALISM AND REALISM RECONCILED.

*A Lecture delivered at Golden Gate Hall,
January 13, 1903.*

The Only Real and Ideal One in the form of ladies and gentlemen :—

The subject of to-night's discourse is very abstruse, very difficult. Only those will be able to follow it thoroughly who are already somewhat acquainted with Philosophy. To Rama it makes no difference whether all of you go away fatigued and disgusted, or the whole world comes to listen. Truth stands above all desire for popularity. Scientific laws were governing the world, and are governing the world, and will continue governing the whole Universe, whether people know them or not, whether they

become popular or not. The Law of Gravitation was the same law of gravitation even before it was discovered by Sir Isaac Newton. There are laws which people may not have discovered and yet they are governing the world. A magnificent diamond may be lying in a mine and nobody may go and take it up ; the diamond shines in its own glory all the same. Let people pick it up and place it on their foreheads, or let people ignore it entirely, to the diamond it makes no difference.

The subject is difficult, but if you follow it very closely, attentively, you will understand it. You need not say what is the use of speaking upon such abstruse, speculative, philosophical subjects ; we require them not ; we want hard cash ; we want something practical. Rama has been speaking on practical subjects, but theoretical and speculative subjects are also necessary. No fact can be explained without a sound theory to back it ; and you know, all your practice is simply your energy transformed into activity, nothing else. When you have to write

anything, before your pen begins to move, the whole subject must come into your mind in theory ; theory always precedes activity. When you have to go to any place, your walking is a matter of practice, but no step could be taken without there being a thought to govern your muscles and movements. No student goes to a College without having an idea of the University beforehand in his mind, without being possessed of the knowledge of what kind of training he is to receive there. A thief when he hears constantly about the wealth and riches of a particular neighbour, that continuous information which he receives, that continuous thought that he has, transforms itself into activity, and the thief plucks courage to break into the house of the rich neighbour. No action can be performed without there being some kind of mental activity, some kind of knowledge concerning the act to be performed beforehand.

So, Rama is trying to drum into your ears and instil into the hearts of all the audience the Divinity of your Self. Let it

sink deep into your hearts day by day ; let it penetrate your minds hour after hour, and you will see, according to the laws of science, this mental energy, this which appears to be vain speculation, this you will see transforming itself into the most noble activity on your part, and this knowledge you will see transforming itself into happiness and bliss for you.

The subject is "Idealism and Realism reconciled in the light of Vedanta." In other words, the subject is—The Vedantic Theory of Perception,—a most important subject for philosophers.

You ought to be told a little about what Idealism and Realism are. We have no time to enter into details upon these topics. In brief, Realism means a belief or theory which looks upon this world, as it seems to us to be, a mere phenomenon ; and according to Idealism, the world is not as it appears to us ; the world is, but it is not what it appears to us ; but according to Realism, the things are, just as they seem to us, real in themselves. Idealism has several

branches. We have Subjective Idealism, the Idealism of Berkeley and Fichte ; we have Objective Idealism, the Idealism of Plato and Kant ; we have Absolute Idealism, the Idealism of Hegel and Shelley, and many others of the same sort. Realism has many philosophers like Bain and Mill to support it. We shall not describe these several branches of Idealism or Realism. We shall not criticise in to-night's discourse the Subjective Idealism of Berkeley or the Objective Idealism of Plato and Kant, or the Absolute Idealism of Hegel or Shelley. We shall just allude to these to such an extent that the Vedantic theory about this matter may be easily comprehended by each and all.

Before beginning with the subject two words ought to be explained, the words 'subject' and 'object.' You know these words—'subject' and 'object,'—are taken in different senses. In Grammar they are used in one sense, in ordinary language they are used in a different sense, and in philosophical language they have a meaning of

their own. The word 'subject' in the language of Philosophy means the knowing one, and the 'object' means the thing known. When you see this pencil, the pencil is the object, and you that perceive the pencil are the subject ; the perceiving one is called the subject ; and the thing perceived the object. Thus in ordinary language, the word 'subject' means the understanding or the intellect ; but, according to Vedanta, this subject, this understanding, intellect or reason, this also should not be called subject ; this also is an object. You know, anything that can be perceived becomes an object, and you can perceive the intellect, you can think and reason about the intellect and lay down the laws of the intellect ; in so far as you can reason about the intellect and conceive the intellect, in so far is the intellect an 'object' and not a 'subject.' The real subject cannot be conceived ; the real subject cannot be perceived. How can the knower be known ? You know, the real subject should either be the knower or the known ; the very moment

it becomes the known, it becomes an object, it no longer remains the subject. But in ordinary language the word subject implies the understanding, intellect or reason. The real subject or the real knower is, according to Vedanta, the true Atman, the only Infinity, and is one and the same in all the bodies. It would be very kind of you to remember a Sanskrit word also in connection with this. The word 'subject' is called in Sanskrit *Drishta*, the word 'object' is called in Sanskrit *Drishya*, and the real subject in Sanskrit is the *Brahma* or *Atman*. The word *Atman* might be translated in English either to be the Will of Schopenhauer or to be the hard Intellect or Absolute Intellect of Hegel. You know Hegel and Schopenhauer are antagonistic to each other, they are always at daggers drawn with each other, but Vedanta reconciles them. Vedanta tells them that the Absolute Will of Schopenhauer is in reality the same which Hegel calls the Absolute Intellect, and so, for this Absolute Self we have the word *Brahma* which means Absolute Will,

Absolute Intellect, Absolute Existence, and Absolute Bliss.

✓ So, the real subject is the true Atman, but the practical subject is the Atman as shining in the intellect or in the understanding ; so, the real Atman with the intellect as an agent is called the subject.

What are the arguments the Realists advance on their side, and what are the chief arguments advanced by the Idealists ? That is a long subject, but we shall go over it very briefly. We have no time to criticise your Berkeley. Berkeley is one of the principal Idealists. How briskly he starts in his philosophy, and how he soars high so long as he is exactly hand in hand with the Vedanta philosophy, and how he loses his way and falls into a meandering zig zag, the very moment he departs from the Vedanta philosophy. That is a very interesting subject, a subject which ought to be taken up, if Rama gets any opportunity to lecture before the University students or University professors. What a contrast the latter part of his philosophy

forms with its original part and how he is obliged to believe in so many spirits, and how he is obliged to bring in a personal God to control this universe, and how, according to his philosophy, no object may be present in this world without a spirit present beside it, and what absurdities he brings in. Well, that is a subject which we shall not take up to-night. Amongst the many arguments, advanced by the Idealists, the following two or three are important. The first is : you cannot see or perceive anything without your own activity. It is the subject's activity alone which makes you perceive anything or sense any object in this world. You are writing something, your mind is with the pen, and there passes before you a snake ; you perceive not the snake, for you the snake is not a snake, the snake is not there. Now the Idealists say if your activity, if the activity of your mind or the subject's activity is wanting, there is no object there. When you are asleep, the subject is not active, and all the sounds that may be made around are not heard.

Sometimes people, when they are asleep, do not close their eyes, there are some people whose eyes do not close when they are asleep. Now before their eyes all the objects are present, all the objects are being reflected on their retina, but they see not the objects. The Idealists say, your mind is inactive, the subject is not asserting its activity and you do not see the objects. Can you see anything in this world without mental activity? No. Just try to see this table or that wall; try to hear Rama's words, try to perceive anything without the mind being active. Can you do that? Can you see anything without thinking, without your mind's thought? You cannot. Thus the Idealists say, all this world is nothing else but thought, all this world is simply a projection of your thought. How do you know that the world exists? Through your senses. But the senses by themselves cannot perceive. It is only when the mind is connected with the senses that the senses perceive; in other words, the senses do not perceive; the mind perceives

through the senses. Now the mind or understanding is the subject, remember. You cannot hear anything without mental activity; you cannot see anything, you cannot do anything, you cannot sense anything without mental activity. So the Idealists say, "O people of this world, who call this world real and look upon these objects as true by themselves, O forget not yourselves, be not mistaken. All these objects are created by you, or projected by your thought, you make these objects. This is what the Idealists say, and it appears that Idealists are something like Vedantins. ✓ But Rama tells you that all these Idealists, Berkely, Plato, Hegel, Kant, Fichte, Shelley, Schopenhauer, have the principles of Vedanta, but the Vedantic theory of perception far transcends all these. These people have fights with each other, they have quibbles and quarrels, but the Vedanta philosophy reconciles each and all of them. These people glorify and aggrandize and make much of the self, but Vedanta does not deify and lionize the subjective self, which most of

these philosophers do. We have to take the truth for its own sake.

✓ Another argument advanced by these Idealists is that this world, which people ordinarily take to be real, should not be regarded as such, because the world appears to be, as it is, through the senses only, and we depend upon the senses in calling the world true in reality, as it seems to us. Now the senses are not reliable evidences, the senses are not trustworthy witnesses. Take the case of the eye, for instance. The eyes of the ant see different from the eyes of man; to the eyes of the elephant things appear to be much bigger than what they appear to the eyes of man; to the eyes of the frog things are clear when seen in the water, and in air things are all hazy, dim, covered with a kind of mist. Now whose eyes are to be relied upon, the eyes of man or the eyes of ants? If things are to be decided by majority, ants do not stand in a small minority; they have the majority on their side. If your eyes be formed upon the

microscopic principle, if the lens in the eyes be fixed in a different way to the retina, to you the world will be entirely different. If the retina of the eyes be adjusted on the telescopic principle, all the world is entirely altered. You may have seen a toy called "Look and Laugh," or the ludicrous glass, which consists of two convex pieces of glass. If we look through it, all the objects in this world become ludicrous, ridiculous. A most beautiful face when seen through "Look and Laugh" becomes elongated, so that the chin touches the ground and the head touches the star Saturn. If you look at it in a different way, then the length of the face remains the same, but one ear moves up to East India and the other moves up to China. Well, if the eyes be adjusted upon that principle, the world is entirely changed, entirely altered. So is the case with the ears and other organs of sense. If the nerves and muscles be differently adjusted, the whole world is different, the whole world is changed, and you will say that if

the nerves and muscles and sense organs are adjusted in this way, they must remain in this way. It is not so ; the law of Evolution tells you that they are undergoing a change. ✓ Thus the Idealists say that the world is not what it seems ; the world, as it appears to us, is false ; the world, as it seems to us, is unreal, is illusory, a delusion.

They have many other arguments on their side, but if we enter into details, many nights would be taken up by Idealism alone.

We shall now pass on to Realism. ✓ The Realists say, " You are wrong, O Idealists! you are altogether wrong. If your statement be true that everything we see is the creation of our own imagination ; if that be true, then, O Idealists, please create a horse there where the wall is. Let that wall appear to be a horse. O Idealists, if the whole world is simply the result of this small subject's understanding or mind's creation, then turn this handkerchief into a lion or make this pencil a big house." ✓ The Realists say, " O Idealists,

you cannot be right; the world is real. The wall is a wall, and for that reason it always impresses upon your senses as a wall, it does not appear to you a horse to-morrow."

These objections of the Realists are met by the Idealists; they have answers to these objections, but we shall not take up all the questions on both sides. The Idealists say that it is a question of time; you can create anything you like by your imagination. When you begin to think of spirits, spirits appear to us; when we begin to imagine anything, that imagination comes to us. They say, in dreams do we not create things? Our imagination realises these things. They have answers and these answers have rejoinders from the Realists. We are not going to enter into detail upon these questions and answers.

✓Vedanta also looks upon the world as My idea, as My creation, but even when Vedanta looks upon the world as My idea or My creation, you cannot call Vedanta Idealism. That seems to be something very

strange from the lips of Rama. It will be repeated again. ✓ The people in Europe and America think that Vedanta is a kind of Idealism, and almost all the books written by Europeans that have passed through Rama's hands, all represent Vedanta as Idealism ; but Rama tells you that these people have not understood it. Vedanta is not Idealism in the same sense as the Idealism of Berkeley or Plato. It is far higher, far superior.

✓ The Idealists make the world depend upon the little subject, the little understanding, the little mind, but when Vedanta says that the world is My Idea, that does not mean that the world is the idea of the little subject, the little understanding, the little mind. This is something variable, this is something in itself a creation, and Berkeley made a terrible blunder when he said that dreams are the creations of the subject. There the mistake made by him was that he looked upon the subject of the dreamland to be identical with the subject of the wakeful state ; and you know, as it was

shown last night, that the subject in the dreamland is different from the subject in the wakeful state; the subject in the dreamland is a thing of the same sort as the objects in the dreamland are. When you wake up, the subject of the wakeful state is of the same sort as the objects of that state; and so Berkeley took the subject of the wakeful state to be the same as the subject of dreamland. The world is not a creation of the subject of the wakeful state or the subject of the dreamland; the world is a creation of My Self, the Real God, the Real Atman.

We come now to the subject, the Vedantic Theory of Perception.

Vedanta says to the Idealists, "O Idealists, you are right in saying that all the names and forms of this world, all the attributes and qualities of objects could not come about without the action of the subject." It will be repeated again. The subject is very abstruse, and you ought to follow it closely. Vedanta says to the Idealists, "You are right in saying that all

the names and forms of this world could not come about without the action of the subject; all the qualities, attributes and properties of things depend upon the activity and action of the understanding or mind, or the subject. ✓ You are right in so far; but you are not right in saying that there is nothing outside this small subject of yours, that there is nothing outside this small mind of yours." Vedanta says to the Realists, "You are right in saying that this phenomenal world could not appear with the sole action of any outside reality." You know, the Realists say, that this phenomenal world is due to some action upon our senses from outside. ✓ The objects act upon the senses, and thus we perceive things. Vedanta says, "Yes, without some sort of action from outside we could not perceive things." So far is Realism right, but, according to Vedanta, Realism is wrong when it says that all our perception is due solely and wholly to outside action and not to the subject's activity. Let us make this clearer. In this world, take up any subject, take up

any object, take up this pencil for example. To what is the colour of this pencil due. It is due only to the action of the subject together with a reaction from outside, you might say. If your eyes are colour-blind, you will not see this colour in the pencil. The colour of the pencil is a quality or attribute. Again, take the weight of the pencil ; it is changeable, and so is its colour. If our eyes are jaundiced, we might see the pencil to be of a different colour, and if we do not weigh it here, but at a great height, or in the moon, or in a deep mine, its weight will be different, and you know, the weight of every object when weighed in London is different from what it is when weighed in India. The weight is changeable, the colour is changeable.

You know, the same water when you touch it in winter appears to be warm, and when you touch it in the summer, it appears to be cold. Why? Because the observer or the perceiver is at different temperatures when he touches the water, and the water retains about the same

temperature ; ✓ the apparent difference in its temperature is due to the difference in the temperature of our hands. ✓ So, according to the differences in the subject, there will be differences in the qualities of the object.

And of what is this pencil made ? According to Berkeley and some others, it is nothing else but a bundle of attributes and qualities. Take away these qualities and there is nothing left ; but according to Kant there is the thing-in-itself behind it, and according to Plato there is the thing in itself behind it, the idea, as he calls it. So, here there are qualities. All these qualities are due to the action of the subject or the action of the mind. But we say that before these qualities were deposited in the pencil by this reaction, some reality was there. This will be made clearer, and it will be repeated again if you ask Rama to do so. Vedanta says that all these qualities in the pencil are due to the action of the subject. It is true, but why was the action of the subject excited ? What excited the action of the subject ? This is the question. There must be something

outside, which acted upon the subject and excited a reaction or action of the subject, and when the reaction of the subject was excited, there were these qualities posited, deposed, put forth or projected there. We cannot say that, before this subject acted, these qualities themselves acted upon the mind and excited an action or reaction of the mind ; we cannot say that, because these qualities make their appearance after the action or reaction of the mind ; so there must be something outside, there must be some reality in the pencil which acted upon your eyes, which acted upon your ears when the sound was heard, which acted upon your taste when you touched it with the tongue, which acted upon your sense of touch when you touched it. There must be something outside which acts upon the eyes, the ears, and the nose. Eat this pencil and it will tell upon your health. How can you say that there is no reality outside ? There is some reality outside too, and when this reality acts upon the senses of a man, they report it to his mind and the mind reacts ;

then are the attributes or qualities of the object projected on the scene. It is just like that. Here is one hand ; there is another ; one hand alone could not make any sound. Here is the sound produced (clapping the hands together). Here was action on one side and reaction on the other, and the result was sound. Here is a violin string ; you touch it, you strike it with your finger, and then the sound comes out. There was action from your finger and reaction from the string, or you may say action from the string and reaction from your finger, and then the sound came out. In the same way, one wave came from this side and another from that side, the two waves collided, and foam was produced. Action and reaction from both sides produced foam. Here is a match and here is a piece of sand-paper. Strike the match on the sand-paper and then the flame comes out. Action and reaction from both sides. Here is one positive pole of electricity and there is a negative pole. If they approach each other, we see the electric spark or hear the report.

✓ Thus action and reaction from both sides bring about the phenomenon.

✓ So, according to Vedanta, in your intellect the Thing-in-itself is present, what we call the Atman. The Real Self is living in your intellect, there is the Thing-in-itself or the Reality in every object in this world. In this pencil there is the Reality or you might say the Thing-in-itself which cannot be known, something which is beyond all attributes or properties. There is present the Thing-in-itself, the Reality, in your intellect as well. The Reality outside, the Divinity or the Absolute in the pencil, and the Absolute in the intellect are like the two hands, as it were. The moment they collide, the attributes of the pencil are posited, they make their apperance like foam, one wave from one side, another from the other side, and foam is produced, that is, these qualities are produced. You might say, the positive pole being in the intellect, the negative pole being in the pencil, the two poles approach each other there and we see the attributes, qualities, or the phenomena of this

universe. In the language of Vedanta, the very moment the *Drishta* and the *Drishya* unite, we see the objects. There is *Drishta* and *Drishya*; there is the true Self or Atman in the pencil and the true Self or Atman there in the intellect, and action and reaction between the two produces the phenomena.

✓ Thus the Idealists are right in asserting that nothing can be seen without the action of the subject, but they are wrong in saying that this action of the subject by itself produces this phenomenon, because in so saying they violate one of the most inexorable laws of Science which runs thus:—"there can be no action without an equal and opposite reaction." When the Idealists say that all this world is created by the action of the subject, they ignore the fact that this action could not take place without there being a reaction from somewhere. And so the Realists are right when they say that this world has a reality in itself, we should not say that this world simply hinges upon the subject. This world has a reality in itself. In so far they are right. But when they say that the

phenomena of this world are real by themselves and stand by themselves, they are wrong, because the phenomena of this world, the differences of this world, the qualities of the objects of this world, all these qualities and phenomena depend just as much upon the action of the subject as upon the reaction of the Reality in the object.

Here comes in a great objection. You talk of action and reaction. How can there be action and reaction in Infinity? Well, we spoke of action and reaction only to be understood in order to use the same language as other people use. We talk of action and reaction when we refer to the Absolute Will or the Absolute Energy as conjoined to the intellect, or as conjoined to the object. ✓The Absolute Entity as conjoined to this object acts or reacts against the Absolute Entity as conjoined to this adjunct, the head, brain or intellect. Take this illustration. There is space in this vessel and space in that vessel. In reality space is one and the same thing, but you might say the space as appearing in

that vessel and the space as appearing in this vessel ; as a matter of fact, space cannot be divided or torn into pieces ; space is indivisible. Space is not something which you could treat in the same way as you do this handkerchief. Space is one and the same, indivisible ; in space there is no idea of division at all, and according to Kant, space is subjective and objective, and cannot be divided or cut. Similarly the True Self or Reality, the Absolute Infinity cannot be divided or cut, but when we are referring it to the objects of this world, we are justified in talking of it as conjoined to the intellect or to any object, and now the same reality is conjoined to this or that object, as action and reaction. Here, for instance, we bring this hand close to the vessel ; the space in this hand approaches the space in the vessel, and here the two unite. Now the space in the hand becomes the same as the space in the vessel ; even originally it was the same, but now to your eyes the space in the hand becomes the same as the space in the vessel.

✓ Thus Vedanta says that the Absolute Reality underlying the subject, when it becomes identical with the Absolute Reality underlying the object, the subject and the object unite.

Action and reaction take place not in reality in the Atman, but they take place in the Atman as defined by the 'limited'. Look here. Here is one wave of water coming from one side, another from the other side. One wave is water just as much as the other, and even when the waves collide, both will remain water, they do not undergo a change, and yet the action and reaction take place between the waves. Here is water as defined by the wave coming in contact, collision with water as defined by another wave, and this collision brings about the phenomenon of foam. Similarly, ✓ Absolute Reality as defined by the intellect, when it comes into collision with the Absolute Reality as defined by the object, there we see the phenomena of attributes, properties and qualities of this world. Just as when this hand collides with the other,

it has the same power in it as the other hand has, and noise is produced.

✓ The Absolute Reality is the same in the intellect as in the object, but when the intellect or the subject comes into contact with the object, there is the Atman, the same Reality behind them. This part is not made quite clear that all the objects in this world have the same Reality behind them. Here is a pen. This pen consists of some qualities or attributes and also the underlying Reality. You know, we have a good reason to assume the existence of this underlying Reality, because these qualities could not come about by themselves without there being an action upon the intellect to which the intellect reacted and the qualities were produced. Here is this pen. It consists of some qualities, which we will call Q, and of the underlying Reality which we will call X. ✓ The pen is equal to the qualities which make it a pen. There we have a table. The table has the same qualities which make it a table, Q_T plus X, the Absolute Reality. Here you may ask why you assume this X to be the

same as the previous. It may be suggested that this pen has some other reality underlying its qualities than the reality which underlies the qualities of the table. Again it may be suggested that before the qualities of the pen were projected, some reality may have acted upon our senses, and the qualities which make this a table were projected by our subject, *i. e.*, some other reality, we might call it X, it may have acted upon our senses. You know, we have no right to look upon this X to be the same as the other X. Here is a piano; we will call it X', in order to distinguish it from the previous X's. This may be something different from what was underlying the table or the pen. Here we have man, X".

✓ Here, mark the mistake made by Plato. He looks upon these underlying realities as different, which apparently they are, and you have also taken them to be different. But there is a fallacy in this argument by the method of *reductio ad absurdum*. We can show that this assumption is wrong. The qualities and attributes of the pen, its

colour, weight, softness, and other qualities were the result of the reaction of your intellect or mind, so all the attributes here are the result of the reaction of your intellect. All these attributes or qualities follow the reaction and we have assumed that the Absolute Reality in this pencil precedes the projection of these attributes or qualities. Thus the Absolute Reality transcends all qualities, all properties, or all attributes. This X' also transcends all qualities or attributes. X" also transcends all qualities and attributes, etc.

To what then are differences due? Reflect a little please. ✓ All differences in this world are due only to qualities. Could you distinguish between this piece of chalk and that pencil without referring to their qualities? How do you know that this piece of chalk is different from that pencil? Through qualities alone. This chalk is white, that is a quality; it is brittle, that also is a quality. All differences are due to qualities. ✓ If you make this X different from that X, there you bring about differen-

tiation, there you project differences, in other words, you make this Absolute Reality subject to qualities again. You see, being subject to differentiations, being distinguished from each other, they are all subject to qualities and here was the mistake made.

✓ You began by taking them to be beyond qualities, and you end by taking them to be with qualities. If you look upon them as different and distinguished from each other, you make a blunder. You began by taking them to be beyond qualities, to transcend attributes, and you end by contradicting yourself, bringing them within the meridian of qualities and attributes. That is the mistake.

✓ You have no right to say that the underlying Reality in this pencil is different from the Reality that underlies this piece of chalk. You have no right to say that the Reality which underlies the mind, subject, or intellect, is different from the Reality which underlies a cow or bull ; you have no right to say that the Atman which underlies this table is different from that.

No, you have no right. [✓]It is One, and the same Infinity, the same Absolute, unchangeable Reality.

It might be made more clear by an illustration. Here is a beautiful white wall. All of you are sitting here ; one of you is tracing upon that wall beautiful diagrams, [✓]geometrical triangles, circles, ellipses, etc ; another is tracing upon the same wall suppose a picture concerning a great war ; another one of you is tracing upon the same wall a picture of his wife, friends, and relatives ; yet another is tracing something else. All of these pictures have the same Reality behind them. Similarly, all the things that you see in this world have the same Reality behind them. Here, suppose, you see a horse, there you observe a cow, here a dog, there an elephant, and there a man. [✓]All of these pictures are traced upon one and the same Absolute X, the X of that illustration, the same white wall. Thus the same Atman, the one Infinite Rama underlies each and all, the same, the same, the same. In your dreams you see an ox, then you

see a dog, then a man, then a woman, but you know that in your dreams the ox, the dog, the man, and everything, all these are pictures upon one and the same Absolute Reality, the true Atman. When you wake up, you know the horse, the mountain, or the river, that you saw in your dream, are nowhere.

✓What about these qualities which make up the world? The phenomenal world consists of these qualities, and they depend upon the Absolute Reality. Here is a very subtle point which you will not be able to understand just now, but still you had better hear it; you will understand it thoroughly in some of the succeeding lectures. All these qualities depend upon the Absolute Reality; all of them hinge upon the Absolute Reality. According to these qualities, the Absolute Reality has a quality too, namely, the quality of supporting them, the quality of keeping them up. The Absolute Reality supports all these qualities. If so, the Absolute Reality is not absolute, because the Absolute Reality has at least

one quality of supporting all these qualities. How then can we say that such a Reality is absolute? We say this from direct experience. Just as you say that this world is real on the authority of your personal experience ; so, on the authority of the higher personal experience, on the authority of the supreme personal experience, we say that when the Absolute Reality is realized, all these qualities, all this time and space vanish. ✓ Thus from the stand-point of the Absolute Reality, these qualities never existed, but from the stand-point of the qualities, these depend upon the *Adhishthan* , the Absolute. Here is an antinomy to be solved ; here is a great problem. It is called the problem of Maya. In fact the Absolute Reality is absolute, is beyond all qualities, but these qualities depend upon the Absolute Reality from their own stand-point. Here is the one chief problem, the solution of which solves all the difficulties in this world.

These are not mere subjects of speculation ; these are not mere matters to be

talked about. European philosophers make these subjects simply matters of speculation, but it is not so with the Indian philosophers. With them any subject which is proved theoretically is half proved only if it is not verified through experience, if it is not realized and experimented upon. This is a subject which is so sweet when we hear it intellectually, oh ! but it is the quintessence of sweetness and all joy when we once realize it. It is worth while to realize it. If you live this idea, namely, that you are that One Infinite X which underlies all the bodies in this Universe, that you are that Absolute Reality, then you are above the body, above the mind ; this body is not the subject, it is a mere object brought into existence by one wave coming into collision with another from another side. This foam of a body you are not. You are the Absolute Reality, in which all this world, all the phenomena of the universe are mere waves or eddies. Realize that, and become free, *absolutely free*. Is it not the wonder of wonders that you, the true Reality, the Real

Absolute, do not realize it ? Oh, be That.
What good tidings ; what a blessed Gospel.
You are that Absolute Reality, the real X
you are ; realize it and become free.

Let that be your state,
The body dissolved is cast to the winds,
While Death, Infinity me enshrine ;
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds.
I swallowed up death, all difference I drank up,
How sweet and strong and good I find.

REALISM AND IDEALISM.

A lecture delivered on Monday, April 4, 1904.

How do we perceive that there is a world? By the senses. Are they to be depended upon? Suppose, for instance, we say the world is such and such, the way we see it. Now, how would the elephant see it. He too has eyes. How would the fish see it, also he has eyes, and the ant. To the ant everything would be like a great cloud of dust, that is the way he sees it. To the elephant everything would be very large; that is the way he sees it; and to man it appears this way. How do we know that that is the way it is? To one whose eyes are affected by being crossed or otherwise, it would appear different. Take for instance the ludicrous glass which little children play with, and see how do things

appear. By looking through one of them it would seem as though face were very very long ; the chin extending down, down, and the top of the head very high up, leaving the ears in about the same position as they usually are. Of course this is such a ridiculous picture that one would surely have cause for laughter. Then again one could look through a glass of this kind and the length of the face remains as usual, but one ear would be flying off a great distance. Thus we see that the senses are not to be depended upon. Similar is the case with other senses as that with the sense of sight.

The child has eyes, ears, nose, etc., and yet it does not perceive things, it does not know of the walls and it is only after it is hypnotized by the mother constantly suggesting to it that this thing is a wall and that is a book, etc., etc., then the child realizes how things are.

There are five elements. As long as we have the five senses we will have the five elements. Evidently then, the elements corresponding to the senses are :—

Fire	..	Sight
Ether	..	Sound
Water	..	Taste
Earth	..	Smell
Air	..	Feeling

People, who believe thoughts are real, say that Idealism is a reality and they have much proof on their side. For instance, how could the wall be perceived without the perceiver? They say, there is no reality in the wall, but that the thought created the wall, that if a person were hypnotized in any direction, he would see it as something else, or if he were hypnotized in another direction, he would see it as still something else. If I should say to a person whom I had hypnotized that this floor was a lake, he would immediately begin to fish in it. But here comes the Realist and says that the wall is quite real, independent of your thought. You see it, you feel it, you can hear it, and if your sense of smell were acute you could smell it, and if you should eat it, your stomach would tell you that it was a reality sure

enough. So you see, he too has plenty of arguments on his side. ✓ But I want to tell you that it takes both the *object* and the *thought* to make the thing. Granted that it is something different to the hypnotized person from a wall, still I must have some object there, on which to suggest him, even if I call it a horse or a lake or what not. It takes the two, *subject* and *object*.

Once, two men in India were quarrelling. They were called *dervishes*. One went by the name of Mr. Wood and the other by the name of Mr. Axe. Mr. Axe was enraged and said to Mr. Wood, "I will slash you to pieces." Mr. Wood replied, "But, my dear sir, you must have me behind you, otherwise you can do nothing." You see, the handle of the axe is made of wood. So it is that Idealism and Realism go hand in hand, they are *interdependent*.

I strike a match on sand-paper and a flame is produced. Now the flame was not in the match, nor was it in the sand-paper, but the coming together of the two produced the flame. I strike my hands together and

a sound is produced. The sound is neither in the right hand nor in the left, but is the result of the two coming together. The SELF is the same in both hands. Here I want to tell you about the crow. It is said that the crow has two eye-sockets but only one eye ball, and that when he looks to the right, he turns the eye to the right socket, and when he looks to the left, he turns the eye to the left one. Now, it is the identical eye, but it is turned in different places. Two great waves come together and we have a white crest. The water is the same in the wave on the right and the wave on the left, and when they come together, we have what is called the white crest. A child is not born of one parent, but of the mother and father, call them God and the Holy Ghost.

✓ Now, let us call the subjective, the perceiver, and the objective, the perceived, and we see all through that it is these two which are interdependent and which, thus brought together, produce the phenomena which we witness. Neither of itself produces it, and thus it is clear that the Idealist

and Realist must come together to account for the phenomena, for neither can possibly do it alone.

In India some houses have many mirrors, in fact the walls and ceilings are covered with mirrors. Once a dog entered such a house and on all sides of himself he saw hundreds of dogs. When he looked up, he saw them on the top of him and thus being very much frightened he began to jump, and immediately all the hundreds of dogs began to jump also; then he barked and scampered about and they too scampered and opened their mouths. He behaved in this way until he became so tired that he lay down and gave up the chase, gave up the body, and the owner of the house came in and removed the remains of the dog. Now a handsome young prince entered this room and admired himself very much in all the mirrors, first he admired his hair, then his mouth and other features, then his dress, and so on. He was very happy with all these pictures and knew that these many hundred people were him-

self. It is only when we know that there is only one Self and that all the shapes and forms we see under the various names are really our Self, then there is rest ; otherwise it is like the case of the dog. We are afraid, this one is going to deceive us ; that one is going to harm us ; the other one is going to take something from us, and there is a continual struggle against the forms which we imagine to be different, but **ONCE WE REALIZE THE TRUTH** and sit quietly as did the prince, we know that nothing can deceive **THE SELF**, for it is immutable and free. While we jump about as the dog did, we merely live on the surface, but when **WE REALIZE THE SELF**, we dive below the surface into the realms of **ABSOLUTE TRUTH**.

Suppose, the subject in a dream were to climb mountains and meet a lion which tore him to pieces, or he were to fall into bogs which he could hardly escape from, or the Ganges were to overtake him. Now, if the subject was true and real, he would realize that the things of the dream were

nothing and he would feel no pain. He would not weep and cry out with pain when being torn to pieces by the lion, nor would he fear the depths of the bog, but we see it is only a thought and not truth. Now, suppose the objects of this dream to be true. If that were the case, the water would flood the bed in which the subject was sleeping, the lion would actually destroy the subject, and so on. But we see this is not so. The object is not real either. The two combined make up the dream, but neither is a reality.

$$\text{Table} = Q_t + X$$

$$\text{Board} = Q_b + X$$

$$\text{Rose} = Q_r + X$$

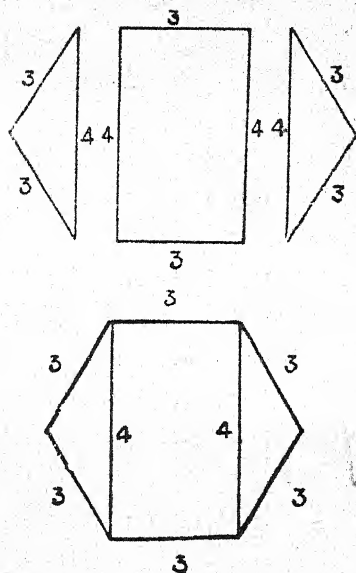
The qualities of the table plus the unknown equals the table.

The qualities of the board plus the unknown equals the board.

The qualities of the rose plus the unknown equals the rose.

The rose is red, has petals etc., and plus the unknown equals the rose. The unknown is the same in all, and it is the Self which is the Reality of them.

Here we have two isosceles triangles, and a rectangle.



Now, by putting these figures together we have a hexagon, which is like neither of the figures we put together. In the isosceles triangles and in the rectangle all the sides were not equal, but all the sides of the hexagon are equal. In the isosceles triangles

we could produce acute angles, in the hexagon we cannot.

Here we have put together figures which produce an entirely new figure in every respect.

Similarly we have $H_2 O$. Now it is easy to breathe oxygen and hydrogen, but put together, they produce water, $H_2 O$, which is entirely different. Hydrogen and oxygen are combustible, but this is not true of water.

This explains the phenomenon which is apparent and also shows that neither is the subject real nor the object real.

Vedanta says, all this is a mere play on words. What is the use of fighting over words? There is in reality ONLY THE ONE SELF WHICH WE ARE, NOTHING BESIDES IT, and since there is nothing besides the SELF, YOU CANNOT CONSISTENTLY SAY THAT YOU ARE A PART, but it must follow that YOU ARE THE SELF ENTIRE. THERE IS NO DIVISION IN TRUTH. YOU ARE THE TRUTH NOW.

OM ! OM !

REPLIES TO SOME QUESTIONS ON VEDANTA.

*At the Academy of Sciences,
on December 23, 1902.*

To-night there will be no regular lecture on any particular subject. Many people have been coming to Rama with all sorts of questions. Sometimes they are queer questions. Some of these questions will be taken up and a brief reply given to them. If any one of you, or any one in any part of America, has any question to ask on this subject, he may write his question on a bit of paper and send it to Rama. His question will be brought into this hall or some other place, where Rama may have occasion to speak, and will be dealt with in detail.

Before beginning these questions, it is

necessary to make a general announcement with respect to all sorts of questions that people may have in their minds. You know, the way with Indian philosophers is quite different from what it is with Europeans or Americans. When Indian philosophers take up a subject, they first give an exposition of it, and then all sorts of questions imaginable, all sorts of questions that could be asked, are taken up by them. Rama himself had to pass through all these stages; Rama had all the questions before him which any body could have before him; there is a sea of such questions and quibbles. Some of them are Rama's questions when he was five years old; some questions that you bring up are questions which puzzled him when he was fifteen years of age. Others are the questions which engaged Rama's attention when he was twenty-five years of age.

Another thing is to be stated in reference to these questions. Some of them pertain to the most elementary stages of the development of the philosophical spirit; others pertain to the secondary stage of

religious development ; others pertain to some other stage. Here comes to you a man who wants you to explain to him the 47th Proposition of the First Book of Euclid. If you take up the Proposition at once and begin to explain it to him, and the man to whom you are explaining does not know the 46th, the 45th, or even the first Proposition, and is unacquainted with the axioms or postulates of Euclid, how is it possible for you to explain to his satisfaction the 47th Proposition ? If you take up the task and begin to explain, then in the very beginning, you will have to apply the 46th, you shall have to describe a square and the fellow does not know that, and then you will have to apply the 32nd Proposition, and the fellow does not know even that, and so you begin to explain to him the 46th and the 32nd. In order to prove them, you fall back upon the 16th, the 22nd, and so forth ; this will lead back to the first proposition, and thus you are led back to the axioms and postulates. Everything is in a state of confusion ; nothing is proved.

A Science should not be attacked in a state of confusion ; it ought to be attacked systematically, with method, with order. This Vedanta Philosophy, this Religion, is a religion as well as a science. In Europe you have conflict between Science and Religion, but this teaching which Rama brings to you reconciles them ; in fact it reconciles Philosophy, Science, and Religion.

This being the science of Sciences, it ought to be approached systematically, with method and order. The few speeches that you have heard did not enter into this Philosophy at all. Not a single lecture has been delivered on the Vedanta Philosophy as such ; only the side issues have been considered ; preliminary or introductory speeches have been made. If Rama gets time to give you a clear explanation of this wonderful Science and Religion, all your doubts, all your questions will subside of themselves.

Some people are very impatient, and want to have an answer to their questions.

All right. We will take up a few of them. They are queer questions.

Last night, or the night before last, a man came with this question. "What do you teach, sir?" "Have you got a soul? Do you teach the existence of a soul? Do you believe in a soul?" Rama said, "No; I haven't got a soul." He was astonished.

"Oh, this is a diabolical religion; he has not got a soul." What does Rama's answer mean, "I have no soul"? In America and in Europe, what is religion? It is something to furnish and decorate the drawing rooms with. 'Here are my wife, my children, a grand, superb mansion; here is my property and so many millions of dollars in the Bank; all this I have, but I want something more.' Being actuated by this spirit of accumulation, being driven by this idea of grasping, accumulating, and gathering, they want to accumulate, gather, and grasp one thing more; as a room could not be well furnished without the portraits of relatives, so I cannot be satisfied to be a man who has a fortune,

without having a little of religion. Let me have religion also along with the other things, but the other things must come first and this last of all.

You will excuse Rama if from his lips such words escape, as will not be relished by some. Rama respects Truth more than persons, and in respecting Truth he pays you real respect, because according to him ye are the Truth, and not this false self or body. The Truth compels Rama to make such statements. In the ordinary prayers, offered in this country, what use is made of God? How do people approach God? When the child falls sick, when the property is going to be damaged, when the body is going to suffer, then they come to God, roll their eyes, lift their hands:—"O God, That art in Heaven, O God, That art on the skies," not even pitying God lest He should catch cold if He be in the clouds. "O God, That art there, have mercy on me and let my property be saved, let my body be restored, let my child be brought to health." Oh, is that religion? Is that religion? Here is

God believed in simply with the object that whenever there is anything wrong in the house, when the house becomes a little dirty, when the house is out of repairs, then this poor fellow comes down and sweeps your house. Is not that the use made of God ? Is not religion kept only for low objects here ? Is that religion ? Here the primary thing is the body, the little self, the wife and the children ; God is simply meant to be brought down to rub and scrub the rooms. Is this not really so ?

Not in the whole of India, but with the really religious men at least, I will say in the light of these teachings, this Vedanta, it is different. Here in India the teaching of Christ which is faintly heard by the people, " Seek ye the kingdom of heaven and everything else will be added unto you," that teaching is most forcibly, with unmistakable emphasis, inculcated. It means the body, the mind, the connections, the property, the world, all these are renounced at the feet of the Beloved One. The wide world becomes the home, and to do good the

religion. Here the one thing needful, the one thing necessary is made all in all, and all other things are looked upon as accessories or the things of a foreign land. There in God is home realized. These outside homes are simply like inns or hotels. These people also have to attend to the needs of their wives and children, oh, but they take them at their worth. See the answer to the question, "Have you got a soul?" It is an irrelevant question. I have got a body. Then he says, "Have you got a soul?" Rama says, "I am the soul. I am that." What nonsensical stuff it is to say 'Have you got a soul,' as if I were the body and the soul was my property. ✓ I AM the soul; I have a body, and I have the whole world.

Another man put this question to Rama, "Do you believe in God?" ✓ Rama says, "I know God." We believe in a thing we do not know, we believe in a thing which is simply forced on us, we believe in a thing which is not known to us. To believe in God, what does it mean? What do you know of Him? "I know God. I am He, I

am He." Then he says, "God is within you." Rama says the body and the world are within Him. I AM the God; that makes the whole difference. ✓When a man dies, people say in this country he gave up the ghost; Indians say he gave up the body. That illustrates the difference in the two different points of view. He gave up the ghost; as if his real self was the body and the ghost or the spirit was something tacked on; as if his self was the body and the spirit or the ghost was something foreign. The Indians say I am that, and I give up the body. Just as I change the clothes, I give up the body.

Here is another question:—"If God is all in all, why is there so much misery and affliction in this world?" You know, Vedanta says that God is everything, God is all in all; you are God, I am God. People ask, are you a part of God? No, no; God cannot be divided, God cannot be cut, God cannot be rent asunder, God cannot be scissored. You are no part of God; if God is infinite, if God is Infinity, then you must be the whole God, not a part of God.

Now the question is, if God is all in all, why should He put Himself in a state of affliction in one body, in a state of poverty in another body? Why should He bring plague and poverty in India and political freedom in America? Why should God make some body the possessor of four or five billions of rupees and another body poor, in a famishing, hungering state? Why should He do that? How unreasonable is He! Attempts are made even in this country, and in India, to satisfy the questioner, and most people resort to the doctrine of Karma, the doctrine of cause and effect, the doctrine that everybody is the master of his own destiny; that everybody creates his surroundings and environment of his own accord, and thus God is just; people make their own destiny, create their own fortune. Rama need not enter into the doctrine of Karma. This doctrine of cause and effect comes from India, and it is countenanced by Vedanta, but it concerns only the empirical universe; it concerns only the phenomenon. It does not go to the root of the question.

✓ According to the doctrine of Karma, which explains transmigration and all that, the circumstances of your present condition are the outcome of your past desires and past actions. Thus, whatever circumstances, whatever environments, whatever fate or destiny you have, that is made by your past desires, past wills or wishes and your past actions. ✓ If you examine it, you will see that this doctrine simply shifts the difficulty. It does not answer the question thoroughly. Rama is not going to repudiate or demolish this doctrine. Rama approves of it and supports it, but he wants to bring out the other side of the question, the other phase, which is altogether ignored by people in America, or perhaps not altogether ignored, but kept in the background.

According to this doctrine of Karma, past actions have created the differences in your present circumstances. Then from this it follows that even in your past births, in your past lives, there was a difference in your actions, desires, and whims. There were some who were sick, some who were

poor, and some who were rich. To what cause were the differences in your past life due? The answer is that the differences in the circumstances in your past life were due to similar differences in the life before that. And to what cause were due the differences in the third life from this? They were due to the corresponding differences in the life preceding that. This doctrine makes the difficulty a million times more complex, because, according to this doctrine, we see that all your past lives, all your past births, even back to eternity, even up to the beginning—if there be a beginning—differences are even there; there is variety and conflict all along. Now the question is not answered, it is simply made more complex. Now the question comes with a multiplied force, and it stands like this: “How is it that God from eternity should have kept up this difference? How is it that God from eternity should have made Himself rich at one place and poor at another? Why should He have made Himself diseased at one place and in perfect health at another? How unreason-

able it is ! How is this difference justified ?" Vedanta says this was a question which it had to put to you, not you to Vedanta. This is a question which you have to answer. The burden does not lie on Vedanta. It believes in unity, oneness, and at the same time explains this apparent variety.

For example, if there was a tyrant, and he had before him five different persons, different from himself, that man being in the place of God, and those persons being his creatures, servants, slaves, and if this man put one of these slaves into a dungeon, the second one into a beautiful garden, the third into a magnificent palace, the fourth into the toilet room, the fifth under a very heavy burden, and placed on his breast the mighty Himalayas, and kept them on his bosom all the time, and so on. What would you think of such a master ? Cruel, unjust master ! If God be different from his creatures, and makes one nation very happy and another very wretched, and if He makes one man very wealthy and another very poor, what will you think of

such a Master ? Cruel, cruel, unjust, unjust !

- ✓ This is now the question which those, who believe God different from Mankind have to answer.

✓ Vedanta does not believe God to be far away ; one has only to close his eyes and see Him within.

Now see. Here is a master who goes into the garden at one time, into the mansion at another time, into the dingy dungeon at one time, and into the toilet room some other time, goes into the kitchen himself, and lives also under a burden himself. What will you call him ? Is he unjust ? No, no. He would be unjust if the people whom he kept in the dungeon, in the garden, in the mansion, or in the toilet room, had been different from him ; but if it is he himself who resorts to the toilet, if it is he himself who goes into the other places, if it is he himself who does all these things, then he is not unjust. All the blame is taken off him.

✓ Thus Vedanta says, this apparent variety, this apparent conflict, will be a

blame and blot on the face of God, if God were different from the people who suffer and from the people who are rich and poor. It is God Himself; it is Rama himself ; it is I myself that am rich at one place, it is I myself that am in the dungeon, it is I myself that am fair and it is I myself that am ugly, in the garden I am, and in the deserted palace I am. Whom will you blame ? Even the blamer I am. There is another thing to be said in relation to it.

It is very hard to preach Vedanta in this country where the word 'I' is used to denote the body or mind ; the people in this country are accustomed to say " I have a soul," and they understand by ' I ' the body, the mind, the intellect, the incarnate soul, or the reincarnated self. Never, never does the man who has realized Vedanta understand by the word ' I ' the body, the mind, or the reincarnated body. This I am not ; if I am anything, I am God.

Here is a statement, I am a king, I am a master of horse, I am a Swami, I am an American, I am a Hindu. These state-

ments are of a different nature from the statement "I am God." Mark the difference. In the statement 'I am a king' the word 'king' is like a title; 'I am a master of horse,' the title 'master of horse' is like a robe put on. When we say 'I am poor' poverty is something and I am something else; poverty is like a robe put on. Well, the Hindus say I am God; but beware, the word God is not a title, it is not a robe, it is not an attribute, that you put on keeping yourself the same little false ego, and putting godliness on yourself like a robe. The Indian does not mean that, when he says "I am God." His statement is like this. This snake is a rope. Here is a man who in the dark mistook the rope for a snake. There was a coiled rope lying on the ground and he took it to be a snake, got frightened and fell down. Somebody comes and says, "Brother, brother, your snake is a rope." What is the meaning of that? The meaning is that what you mistook to be a snake is not a snake, it is a rope. This is not a statement of the same sort as I am a king. Here the word

'snake' is not an attribute ; the word 'rope' is not an attribute ; if you had made the statement 'this snake is black,' the word 'black' would have been an attribute of the word 'snake.' But when you say that the snake is a rope, the rope is not an attribute. Mark it please. It seems to be a little difficult to grasp, but understand it once and then you have no right to bring in objections ; understand it aright. ✓ The snake is black' is one kind of statement, and 'the snake is a rope' is quite another kind of statement.

Similarly, 'I am godly,' 'I am an angel,' is one kind of statement, and when the Hindu says, 'I am God,' that is another kind of statement. When he says 'I am God,' it means that I am not the body ; what you are taking me to be, that I am not. You mistake me to be flesh and blood, bones and muscles, but it is not so. I am not the bones, not the muscles, not this little three and-a-half cubits (quarantine), I am not the mind, nor the intellect. I am the fountain-head, I am the real force, the real Thing-

in-Itself, the real God, the real Power. That alone I am ; I am nothing else.

Again the people wish to bring God before their tribunal, to say, God did that, as if He were an ordinary person like themselves and could be brought before them and taken to task just like an ordinary person.

The cause of all these doubts and objections may be illustrated by a story.

There was an oil-vendor in India. He kept in his house a very beautiful parrot. One day this oil-vendor left his shop and went out to some place. His servant also went out on some other errand. The parrot was there in the shop. In the absence of the oil-vendor, there came up a big cat. At the sight of the cat, the parrot got frightened. It was in the cage, but it got frightened and jumped up ; the parrot fluttered his wings, and jumped this way and that way until the cage, which was hanging on the wall, slipped down and fell upon a jar full of very precious oil. The jar was broken and all the oil was spilt. After a while came up the oil-vendor, and being very

angry, he lost his temper, seeing that his precious oil was spilt. He got annoyed with the parrot ; he thought that it had done some mischief, he was beyond himself with rage and could not keep his temper because the parrot had thrown down the cage upon the jar and had caused him a loss of about \$ 50. He opened the door of the cage and just snatched all the plumes from the head of the parrot. The parrot was made bald ; no crest was left on its head. The head of the parrot was bleeding. The parrot did neither speak nor entertain the master for two weeks. The master was very sorry for what he had done. After two weeks, there came a customer to the oil-vendor's shop. This customer was bare-headed at that time, and he was also bald-headed. The parrot laughed a hearty laugh ; it was very happy to see another companion. Then the master asked the parrot what was the cause of his hilarity, what made him full of joy, and the parrot said, " Oh, I thank God I am not the only servant of an oil-vendor. This man also

must have been the servant of an oil-vendor, otherwise how could he lose the hair on his head, and how could he become bald if he had not been the servant of an oil-vendor ? ”

Exactly the same kind of reasoning some people employ. They think that all the works they perform, all the duties they discharge, everything they do, is with some kind of motive or other. They do with some kind of selfish desire or premeditation. They say that God created the world ; He also must have done that with some kind of motive or other, some kind of desire or other, some kind of premeditation or other. This is a mistaken way of arguing. This is making God limited. Why, you call Him Infinity and yet you want to drag Him to the level of an ordinary human being. It won't do.

This same question 'Why did God cause this difference' was put to Rama in different language by another man. "If I am everything, why should I suffer ?" Rama simply asks you this. "In your dreams,

are you not everything around you?" You are everything. In your dreams, the mountains, the rivers, the forests, and the sandy deserts, are all your own doings, your own working, your own handiwork, your own workmanship, and yet in your dreams a lion comes up and begins to devour you, there comes up a snake and bites you, there comes up a some thing like bugaboo and that frightens you. Is it not so? And yet you are the lion, you are the tiger, and you are the snake.

There was another question put:—"If I am God, why do I not know every thing?"

You know, Rama preaches that you are God. Rama asks, "Brother, if you are not God, what are you? Let us know." He said, "I am this body." Alright. If you are simply the false personality, if you are this body, let us know the number of hairs on your head. Is not the head yours? He said, "Yes." If the head is yours, please do tell us the number of hairs you have on your head. Do tell us how many bones you have. (This man knows nothing about

Anatomy). How many muscles? Did you not take food this morning? Then let us know where is the food that you took this morning. Is it in the bowels? Is it in the kidneys, stomach, lungs? Where is it? He could make no answer. Then Rama says, you cannot tell the number of hairs on your head, and yet the hair are yours. Whether you can tell the number of bones and muscles you have or not, the bones and muscles are yours. Whether you can tell where the food is that you took this morning, whether you can tell that or not, the body is yours. You have taken the food, nobody else has taken it. Similarly, whether your intellect be able to tell the number of stars in the skies or not, all the stars are yours. Whether or not your intellect be able to tell what is passing in England at this moment, still England is yours. Whether you be able to tell or not what is going on in the planet Mercury, the planet Mercury is yours. If you cannot tell these things, it does not follow that they are not yours. Who is to tell these things? To tell these things is

the work of that which is finite. You can tell what that picture is (pointing to a picture on the wall), because you are aware the picture is here. You are not the picture ; the subject and the object are different. You tell what is that picture because it is different from you, the word 'you' being taken in its false sense. But if you are that, if you are everything, if there is nothing else besides you, if you are Infinite, if there is nothing else which can limit you, who will tell about you ? Thus telling and seeing stops there. It cannot reach there. No words can reach there.

Another man put this question, "What denomination do you belong to ? Are you a Hindu, a Brahmin ?" Rama said, "No." "Are you a Christian, a Jew, what are you ? To what denomination, to what religion, to what creed do you belong ?" If a thing belongs to somebody, it is his property ; an inanimate thing or an animal belongs to somebody, and these things are the property of somebody, or belong to somebody. Oh, Rama is not an inanimate something; Rama

is not like property that he should belong to anything ; he is no animal. Why should he belong to anybody ? The wide world belongs to him. America belongs to Rama, Rama is your own Self. All of you belong to me, and India also belongs to me. Christianity, Mohammedanism, Judaism, Hinduism, Vedanta all belong to me.

Small souls may sell their liberty but never shall you.

People say that in this country they are free ; political freedom perhaps they might have, but Ah ! the religious slavery, the social slavery of America !! Rama brings to you independence, freedom, freedom of thought, freedom of action. The religion that Rama brings, some people nickname Vedanta ; but no nickname ought to be applied to it. The true Vedanta is not confined to the Vedas only. It is in your hearts. So once for all Rama wants to let you know that Rama is not an Indian only ; Rama is also an American ; take not Rama as a Hindu alone, Rama is also a Christian ; take not Rama

as a slave of this creed or that dogma. Rama is your own Self, independence itself.

Another man came and said, "Well, if you are God, if you are like Christ, Christ did this and that ; Christ worked this miracle ; please do this miracle for us, then we will believe in you." Rama says, "Brother, Brother, Christ worked miracles and was not believed in ; He was persecuted, nailed to the cross. Can miracles make you believe ? Not at all."

Again, what is miracle working ? What is all that ? If this body worked all the miracles in the world, that would not add an iota to my Godhead. I am not this body ; I am your own Self. What, if this body works miracles ? That body is not working miracles, but I am that also. If this body works miracles, you will make a god of this body, which is the worst part of it ; you should not do this. Rama wants you to make a God of your own Self. Do not make a god of this body. Rama does not wish to take away your freedom by working miracles and imposing this

particular personality on you. Rama should not enslave you and take away your independence, as was done by the previous prophets.

You want this body to work miracles, but this body I am not ; I am the same God that has already brought out this whole miracle of the world ; the same am I. This wide world is my miracle, the same am I whose workmanship this whole universe is.

There was a boy who used to serve in the house in which this body used to live in India. That boy remaining all the while in contact with Rama, was one day walking on the top of the high mansion, and was shouting aloud, " I am God, I am God, I am God." There were some people in the other houses next door to the house, on the top of which he was shouting. They spoke to him, " What are you raving, what are you saying ? Do you say you are God ? If you are God, do jump down from the roof and let us see whether you are hurt. If you are not hurt, then we shall believe in

you as God ; if you are hurt, we shall kill you ; we shall persecute you. Why are you speaking that way ? This profane language you have no right to employ."

The boy, full of Divine madness, spoke out, "O my own Self, I am ready to jump down ; I am ready to take a leap into any abyss that you may point out ; I am ready to jump into any ocean that you may indicate, but kindly let me know the place where I am not present already, because in order to jump down, we ought to have some spot where we can jump down and where we are not present already. Let me know the place which is void of me, where I am not present already. I am the God of gods. Do point out to me the place where I am not present already and I will jump. How can He jump who already permeates the whole ? He alone can jump who is limited, who is present here and not there."

Then the gentleman who had asked him to jump down said. "Oh, are you that God ? Are you that God ? You are the body." The boy said, "This body is

made by your own imagination ; this body I am not. Your questions and objections cannot reach me ; they reach only your imagination. Similary, how can he jump, or how can he do such things who is already all-permeating ? There is not a single spot where he is not present already. The same am I. The same am I. If I be present only in this body and not in that, then of course I ought to work worldly miracles through this body in order to make good my claim to Godhead. All the bodies are mine; ready made they are mine. I have simply to take possession ; I have to make nothing, everything is made by me.

Another man came with this question. " What is your attitude towards the Vedas ? What do you think of them ? " Rama says, " We approach the Vedas in the same way that we approach Chemistry." " Do you believe in the Vedas ? " Rama says, " I know the Vedas. I recommend them to you." " Shall we regard the Vedas in the same way as we do the Bible ? " Rama says, " You are making a wreck of the

Bible. Do not approach the Vedas in the same way ; approach the Vedas as you approach a work on Astronomy or Chemistry. Do not believe in everything implicitly, with a blind faith, as some Hindus do." Rama says, " As you take up a book on Chemistry, you do not believe in the results of Chemistry because they are laid down by Lavoisier or by Liebnitz ; do not take these things on authority ; a faith that is founded on authority is no faith. Try the experiments yourself ; verify them yourself and approach them in a true scientific way, not selling your independence, keeping your own freedom ; read them in this way, and then alone will you be able to enter into the spirit of the Vedas, otherwise you will always miss the point. The teaching in the Vedas is not afraid of any criticism, of any questions or doubts. Let all your Western Science examine them ; let your Western light (light always comes from the East you remember, but suppose this is Western light) come with its startling rays and let a flood of this light bathe the fairy

face of the Shruti*; there is not a single dark spot, there is not a single black mole to be found on the fairy face of the Shruti. The Vedas are not in conflict with Science; your present day discoveries and inventions are simply washing the feet of the queen of Shrutis. They are serving the cause of Vedanta more and more.

All the people who have studied the Vedas with an unprejudiced mind have paid their tribute unto them. Schopenhauer, a philosopher who was never prone to praise any other philosophy, Schopenhauer, who poured forth all sorts of abusive language on all the philosophies but his own, that Schopenhauer when speaking of the Vedas says, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads (Vedas). It has been the solace of my life, it will be the solace of my death."

Max Muller, while commenting upon this assertion of Schopenhauer's, says, "If

*That part of the Hindu Scriptures which is believed to be revealed by God or whatever is heard from a realised soul.

the words of such an independent philosopher require any endorsement, with my life-long study of all the religions in this world, and all the systems of philosophy of Europe, I am ready to humbly endorse this experience of Schopenhauer's."

"If Philosophy is meant to be preparation for a happy death, I know of no better preparation for it than the Vedanta Philosophy (*viz*, the Philosophy of the Vedas).

Another man came with this question. "Look here. Your Vedanta is confined only within the narrow limits of India." These questions that are now to be discussed are very important and very interesting. He says Christianity has spread over the whole world, Christianity prevails over the whole world, while your Vedanta is confined within the narrow limits of India, and is only the religion of the educated classes, not of the masses. Rama says that it would have been a great deal better if Christianity had really ruled the nations, if Christianity were really prevalent in Europe, it would have been a matter of

great delight to Rama ; but it is not Christianity that is prevalent in Europe or America ; it is Churchianity. It is Churchianity and not Christianity.

And again, if you think that real Christianity has spread over the masses, and that is a great argument in its favour, then brother, be not misled. Satan's religion has more adherents to it than Christianity. Vice, evil desires, enmity, hatred, passion, sensuality, this is Satan's religion you know, and Satan's religion is more prevalent than Christianity is.

A man in the House of Parliament in London, who was a great orator, was hooted. Do you know what words he spoke afterwards ? He said, "What, if you have the majority on your side." He spoke to the opposite party. "Opinions ought to be weighed, they ought not to be counted." Majority is no proof of truth.

There was a time when Galileo upheld the doctrine of Copernicus ; he said that the Earth revolves, not the Sun. He was in an awful minority, alone he was. The

whole wide world was against him, all the majority was against him. But what is the truth now? Is the truth with the minority, or with the majority? Majority and minority are nothing. There was a time when Roman Catholicism had all the majority on its side; there came a time when the majority fell on the other side. There was a time when Christianity was confined to a small minority of eleven disciples. There came a time when this Christianity or Churchianity had the apparent majority on its side. Majority and minority are nothing. We stand on the rock, we stand on the truth, and the truth must out.

Another man said, "Look here, why are the Christian nations making all the progress in the world? The Christian nations are the only nations that have progress and civilization." Rama says, "Brother, if Europe and America are ahead of India and China and Japan in political and social matters, that is not due to Christianity. Use no false logic. If all the civilization and all the scientific progress

were to be attributed to Christianity, then please let us know when Galileo made that little discovery, how he was dealt with by Christians how he was treated by Christians? Bruno was burnt. Who burnt him? Christianity, Christianity. Huxley, Spencer, and Darwin lived in the very teeth of your Christianity. Their discoveries and progress and independence of spirit were not engendered and encouraged by Christianity; they are living inspite of all the crushing influences of Christianity. What was the fate of Schopenhauer? Do you know how he had to live? Schopenhauer had to make just as great a sacrifice as Christ. Christ died for his convictions and Schopenhauer lived for his convictions, and you know, to die for your convictions is easier than to live for them. Do you know what it was that checked the independent spirit of Schopenhauer? In his later books he lost that force and vigour which characterized him in his earlier writings. The feebleness and weakness in the philosophies of Hegel and Kant were due to the influence

of Christianity. Do you know how Fichte had to give up his Professorship and was driven out of his country? How was it? That was Christianity. ~~From~~ From the very beginning all progress has been made inspite of Christianity and not by Christianity. Do not misjudge things.

An Anglo-Indian who had lived in India for some time, on coming back to England, was boasting to his wife about his valour and strength. They were living at their country house, and there appeared a bear on the scene. This Anglo-Indian jumped up to the top of an adjoining tree. His wife took up a weapon and killed the bear, and then he came down. Some other people came to where they were, and asked, 'Who killed the bear?' He said, "I and my wife have killed the bear." But it was not so. Similarly, when the thing is done by others, to say that it is done by me, or it is done through Christianity, is not true.

✓ All progress in Science, all progress in Philosophy in Europe and America, all these discoveries and inventions are due

to the spirit of Vedanta being put into practice. Vedanta means liberty, freedom. They are due to the spirit of freedom, the spirit of liberty, the spirit of independence, the spirit of standing above bodily needs and wants. All this progress is due to that, and that is Vedanta unconsciously put into practice. You might call it true Christianity also. True Christianity is not different from Vedanta, if you properly understand it. They say, we have wiped slavery from the face of the Earth, and we have made many reforms. Rama says, 'Brothers, brothers, slavery was removed; oh, how much does Rama wish that slavery had been removed.' If we accept this statement that slavery is done away with, then the removal of slavery is not due to Christianity. If there were something in Christianity which would remove slavery, why did not Christianity remove slavery during the previous 1700 years? There was something else. People had come to America; European nations were going from place to place; they were coming in contact with other

nations, they were being educated, and they were being made broader minded. This is practical Vedanta. That was the cause of removing slavery, and not Christianity. The political and social circumstances stirred up the hearts and souls of men. If you ascribe good things to Christianity, then Inquisitions, the burning of witches, guillotine,—and you know what Inquisition is, it reigned supreme even in San Francisco at one time, oh horrible ! horrible !! taking out the blood from the breast, Rama need not enter upon all that—to what are these to be ascribed ?

Rama is going to skip over many questions and answers. We will take them up at some other time.

One more question, “Why is India politically so low ?” They say, the cause of India’s fall is Vedanta. Far from it. The cause of India’s fall is lack of Vedanta. You know, Rama has told you that he belongs to every country. Rama does not come as an Indian, as a Hindu, as a Vedantist. Rama comes as Rama, which

means all-pervading. Rama does not want to flatter you or to flatter Indians. Rama does not take a stand on India or America or anything ; Rama stands on " the truth, the whole truth and nothing but the truth," and on that ground, from that stand-point, Rama says whatever he says. Rama does not want to flatter India or to flatter America. The truth is that so long as Vedanta was prevalent among the masses of India, India was at the highest point of her glory ; she reigned supreme, and was prosperous. There came a time when this Vedanta fell into the hands of a particular class, and then it was not allowed to reach the masses of India, and there began India's fall. Vedanta was not allowed to reach the masses ; the Indian masses began to believe in a religion—I am a slave, I am a slave, I am Thy slave, O God. This religion was imported into India from Europe. ✓ Here is a statement which will astonish the so-called historians and philosophers, which will astonish Europeans, but this is a statement which Rama does not make without

thought. That is a statement which can be proved, demonstrated with mathematical certainty. The religion which wants us to look down upon the Self and to condemn the Self and call ourselves worms, vermins, wretches, slaves, sinners, was imported into India, and when it became the religion of the masses, there began the fall of India. And what about the Europeans and Americans? The Europeans believe also in their slavery,—O God, we are Thy slaves! Why did they not suffer the same degradation as the Indians suffered from the political and social stand points of view? This will be illustrated by a story which is often referred to by Naturalists and writers on Evolution. They say that sometimes weakness becomes the cause of survival; it is not always the fittest that survive. OM.

A large number of locusts were flying in a certain direction, and some of the locusts lost their wings and fell down, and the remaining locusts that were healthy went on, but when they reached a hill, the hill was on fire, and all the locusts perished.

Here the weak survived and the fittest perished.

When the Indians say a thing, they mean it; they are sincere, and they made religion everything. They were the same inside and outside when they prayed, "O God O God, I am Thy slave, O God. I am Thy wretched slave, O God, I am a sinner." When the masses in India began to pray that way, they were sincere, and according to the Law of Karma, the inexorable, unrelenting law of Karma, they had to see their own desires and wishes fulfilled; and their desires and wishes were fulfilled. They were made slaves. By whom? They were made slaves by God, you say. Has God any shape? Has God any figure? This God in His shapeless form could not come and rule them. God came. What God? The Light of lights, the White One. The White One came in the fair skin of Englishmen and made them slaves; thus it was. It was misunderstood Christianity, or misunderstood Churchi-anity that wrought the downfall of India.

Go and see the state of affairs in India, and you will be convinced of what Rama tells you. If you believe only what other Swamis or what other Sadhus of India tell you, you will be misled. The cause of India's fall is simply want of Vedanta. And why did not the same slavish feeling bring about the slavery of Europeans? The Europeans care more for riches than for religion. In their prayers, in their religious matters, as was shown to you before, God is meant simply as an extra. He has to sweep and cleanse their rooms ; religion was meant only to serve as a picture or portrait to decorate the drawing rooms. The prayers that came from the heart and from the real soul were not the prayers for slavery but for wealth, prosperity and wordly gain. So they rose. This is according to the law of Karma. History tells us that so long as Vedanta was prevalent among the masses of India, she was prosperous.

The Phœnicians were very powerful at one time, but could not march against

India and conquer it; the Egyptians were very high, but they could not bring India under their sway. Persia reigned supreme at one time, but did not dare to cast one inimical glance at India; the Romans whose eagle flew over almost all the world, the Romans who had the whole of the known Earth under their sway, those Roman Emperors did not dare bring India under their sway. The Greeks, when they rose to power, for centuries and centuries could not cast one evil eye upon India. There came up a man called Alexander, miscalled Alexander, the Great. He went to India. In those days the spirit of Vedanta was yet prevalent among the masses, it was not taken away from them. He had conquered, before going to India, the whole of the world that was known to him. The mighty Alexander who had all the Persian forces to reinforce him, had all the Egyptian forces on his side, that Alexander goes to India and is encountered and frightened by a small Indian prince called Porus. This Indian prince brought this Alexander, the Great,

low, and made all his armies go away. All the forces were worsted and Alexander, the Great, was compelled to retreat. How was it? Those were the days when Vedanta was prevalent among the masses of India. Do you want to have proof of that? As a proof of that, read the accounts of India left by the Greeks of that day; read in History what the Greeks of that time, the companions of Alexander, wrote about India. You will see that practical Vedanta was prevalent among the masses and the people were strong. Alexander, the Great, had to turn back.

There came a time when an ordinary robber, called Mahmud Gaznavi, seventeen times plundered India; seventeen times he took off all the wealth that he could lay his hands on from India. Read the accounts of the masses in those days, and you will see that the religion of the masses was exactly at the opposite pole to Vedanta. Vedanta was prevalent, but only amongst the chosen few. The masses had given it up, and thus was India brought low.

They say that you preach Renunciation, and Renunciation must make us poor. Oh, far from it. It is true that in order to learn Vedanta, you have to retire into the forests, you have to go into the deep recesses of the Himalayan woods. But never does Vedanta inculcate that you should lead the life of an ascetic. Never, never. There, retiring into the woods is just like the going of students to a College. It is not true that in order to learn any Science or Philosophy, you should isolate yourself, you should live at a place without any harassing circumstances about you? You ought to live in a place where quietly and silently you may prosecute your studies. Thus if the Indian retires into the forest, and if he goes into the woods, that is simply to keep himself in such places where he may thoroughly master the Science of sciences, where he may thoroughly realize the true spirit of Vedanta. You know Vedanta is an Experimental Science like Chemistry. In Chemistry you cannot make any progress unless you make corresponding experiments.

Similarly, what can a man know of Vedanta who does not perform spiritual experiments alongside the intellectual training that he gets. Thus in order to try these spiritual experiments and gain the intellectual knowledge, people have to retire into the forests. The forests are like the Universities and Colleges. Having acquired this knowledge, they come down into the world and preach it, and apply it in everyday life, and let people know how they can work this system of Philosophy into practice. They come down to teach it. You know during the five years every Brahmin or Hindu had to pass in the forest, he acquired this knowledge, and having acquired it, he had to come down into the world and work there, and some of them had to take up the ordinary worldly duties. Not everybody has to take up the order of monks after acquiring full knowledge of Vedanta. It is just like many a student who passes the Master of Arts Examination or who takes the Doctor of Science Degree, but all of whom are not expected to become

Professors. Some become Magistrates, some great Merchants, and some of them become Professors also.

Similarly, to acquire Vedanta, to acquire and thoroughly realize it, is to put you in a state where the whole world may become to you a heaven, a garden, where the whole universe may become to you a paradise, that life may become worth living for you. They misrepresent Vedanta who say that it wants everybody to become an ascetic. No, no. The outward order of monkhood is like taking up the Professor's profession after passing the Doctor of Science Examination.

We see again that this Vedanta was preached by men who were actively engaged in worldly life. Brother ! Vedanta is no pessimism. They misrepresent it, who say that this religion is pessimism. Far from it. It is rather the highest pinnacle of optimism.

Vedanta tells you that if you launch your body into the ocean of the world without a rudder, without a compass,

without oars or without sails, without steam or electricity, you will necessarily make a shipwreck of your life. You throw yourself at the mercy of all sorts of winds and storms. Vedanta says that the world is full of misery and wretchedness because of Ignorance. Ignorance only is sin ; Ignorance is the cause of all your wretchedness. So long as you are ignorant, you are miserable ; and Vedanta says if you remove this Ignorance, if you acquire the perfect knowledge, if you know the true Atma, all the dungeons become paradise for you. Life becomes worth living, never worrying, never bothering about anything, never thrown off the balance, never losing your presence of mind, never crest-fallen or sad or wearing a long face. Is not that desirable ? Is not that the very Truth ? Vedanta is not pessimism. It says, "O people of the world, you are making a veritable hell of this world. Acquire knowledge, acquire knowledge." That is the position of Vedanta. No pessimism at all.

And you see, this Vedanta has been

preached by people who lived in the world, people who were far from being ascetics; but who were still men of Renunciation.

Once a great Indian prince was going to give up his worldly duties and was about to retire into the forest. His preceptor, an ancestor of this body, preached this Vedanta unto him, and having acquired the secret of Renunciation, after becoming a true man of renunciation, lived in the world as a mighty Emperor.

A great warrior, Arjuna, who was the hero of the battle of Kurukshetra, was about to give up his worldly action, his duty required him to fight, and he was going to give that up, he was going to retire, he was going to become an ascetic, he was about to do that, and there came Krishna. Krishna preached Vedanta to Arjuna, and it is this Vedanta properly understood, which braced up the courage of Arjuna, which infused energy and power into him, which breathed a spirit of life and activity into him, and he rose up like

a mighty lion, and there he was the mighty hero.

Vedanta fills you with energy and strength, and not weakness. In the Vedas is a passage which says that this Atma, this Truth, can never, never be achieved by a man who is weak. It is not for the weak ; the weak-hearted, the weak of body, the weak in spirit can never acquire it.

A great king gave up his kingdom and retired into the forest where he acquired true knowledge, and after acquiring perfect knowledge, he went back and took possession of the throne. The throne was decorated by his presence only after he had acquired this perfect knowledge, and not before.

If by renunciation is not meant asceticism, what is renunciation then ? That is a sublime subject. It will be taken up at some other time.

Here is a passage from the Hindu Scriptures. Some people say that the Hindus do not eat meat because they think that God is everywhere. The Hindus

do not eat meat, the Vedantists do not eat meat, it is true, but this is not the reason. The reason is something else. There is no time left now to enter into that.

In the Upanishad (Katha) there is a passage. It is translated into English thus:-

“ If he that slayeth thinks ‘ I slay ’ ; if he
Whom he doth slay, thinks ‘ I am slain,’ then both
Know not aright ! That which was life in each
Cannot be slain, nor slay ! ”

MAYA OR THE WHEN AND THE WHY OF THE WORLD.

*Lecture delivered in January, 1903,
Golden Gate Hall, San Francisco.*

The Ruler, Governor, Controllor of
Maya in the form of ladies and gentlemen :-

The subject of to-night's discourse is
Maya. This is a subject which superficial
critics look upon as the weakest point in
the Philosophy of Vedanta. To-day we
shall take up that weakest point. All those
philosophers and thinkers, who have
studied the Philosophy of Vedanta, say
unanimously that if this Maya could be
elucidated, then everything else in Vedanta
would be acceptable, everything else in it
would be so natural, so plain, so clear, so
beneficial and useful. This is the one hitch,

the one stumbling block in the way of the students of Vedanta. This is a vast subject. In order that we may exhaust it thoroughly, about ten lectures ought to be devoted to this subject alone and then can the subject be placed on such a clear, lucid basis that no doubt or question under the sun or on the face of the earth would be left unanswered and unmet ; every thing can be made plain, but it requires time. Hurrying readers and hurrying listeners are not expected to understand that thoroughly.

The question is, 'Why this world? whence this world?' or to put it in Vedantic language, 'Why this ignorance in the universe?' You know, Vedanta preaches that this universe is unreal, is merely phenomenal. Ignorance is not eternal. All these phenomena are not real or eternal. The question comes, 'Why should this ignorance be?' Why should this ignorance, which is the cause of these phenomena, or this Maya, which is at the root of all this *meum* and *tuum*, difference and differentiation, why should this Maya or ignorance

overpower the true Self or Atma ? Why should this Maya or ignorance be more powerful than God ? This is the question.

In common language, in the language of other philosophers and theologians, the question is, 'Why should this world exist at all ?' 'Why should God have created this world ?' Vedanta says, "No, brother, you have no right to ask that question. There is no answer to this question." Vedanta plainly says, there is no answer to this question. ✓ Vedanta says, we can prove it to you experimentally and directly that this world, that you see, is in reality nothing else but God, and we can show to you conclusively through experiment that when you advance high enough in the realization of the Truth, this world will disappear for you ; but why does this world exist at all ? We desist from answering that question. You have no right to put that question. Vedanta plainly confesses its inability to answer that question, and herein all the other theologians and dogmatizers and all superficial philosophers

come forward and say, "Oh, oh, Vedanta Philosophy is imperfect, imperfect, it cannot explain "the why and the wherefore of the world." Vedanta says, "Brother, examine the answers that you yourself give to the question 'the why and wherefore of the world,' examine them carefully, and you will see that your answers are no answers at all. It is mere waste of time to dwell upon that question, sheer waste of time to dwell upon that question, sheer waste of time and labour. It is letting go a bird in the hand in search of two in the bush. They will fly away before you reach them and you will lose the bird in your hand. That also will fly away. Vedanta says, all Philosophy and all Science must proceed from the known to the unknown. Do not put the cart before the horse ; do not begin from the unknown and then come to the known.

There was a river flowing, on the banks of which some people were standing and philosophising as to its origin. One of them said, "This river comes from rocks,

from stones, from hills. Out of hills, water gushes in spring, and that is the cause of this river." Another man said, "Oh, no, impossible. Stones are so hard, so tough and so rigid and water is so liquid and soft. How can soft water come out of hard stones? Impossible, impossible. Reason cannot believe that hard stones are giving out soft water. If stones could give out water, then let me take up this piece of stone and squeeze it. Out of this no water flows. Thus the statement that this river flowed from those mountains is absurd. I have a very good theory. This river flows from the perspiration of a big giant somewhere. We see every day that when a person perspires, water flows from his body. Here is water flowing; it must have flowed from the body of someone who is perspiring; that is reasonable, our intellects can accept it. That seems to be plausible, that is all right." Another man said, "No, no, it is somebody standing somewhere who is spitting and this is the spit." Another man said, "No, no. There is somebody who

is vacating his water, making water, and this is the cause of the river."

Now these people said, "Look here, look here, all these theories of ours are feasible, all these theories of the origin of water are practical. Every day we see such things. These theories about the origin of the river are very plausible, are very feasible, seem to be good and grand, but the theory that water flows from stones, the ordinary intellect of a man who has never seen water gushing out from stones, who has never been on the mountains, will not accept, and yet it is true." And on what does the truth of this theory rest? On experience, on experiment, on direct observation.

Similarly, the origin of the world, why this world and whence this world, the origin of the stream of this world, the origin of the stream of the universe, the river of life, the origin of this is described differently by different people. The origin of the world, according to people of that kind of intellect which ascribed the origin of the river to spittle and to perspiration, is

taken to be something of the same sort as they observe every day around them. They say, "Here is a man who makes boots, the boots could not be made without somebody with some intention or design of making. Here is a man who makes a watch. Now the watch could not be made without somebody with some intention or plan or design of making it. Here is a house. The house could not be made without somebody having the plan and design. They see that every day, and then they say, 'Here is the world. The world could not have been made without some kind of person of the same sort as the shoemaker, the watch-maker, the house-maker, and so there must be a world-maker, who makes this world, and thus they say that there is a personal God, standing upon the clouds not taking pity upon the poor fellow that he might catch cold. They say some personal God must have made this world.'"

Their argument seems to be very plausible, very feasible and very reasonable, seems to be of the same sort as the

arguments of those people who said that the river flows from perspiration of somebody, who looks upon the origin of the river to be of the same sort as the water coming out of the bodies. The world also must have been made by somebody.

Vedanta does not propose any theory of that kind. No, no, it does not. Vedanta says, see it, make an experiment, observe it, through direct realization you see that the world is not what it appears to be. How is that? Vedanta says, so far I can explain to you that the water is coming out of those stones. How the water comes out of the stones, I may or may not be able to tell you, but I know the water comes out of stones. Follow me to that place and you will see the water gushing out of the stones. If I cannot tell why the water comes out of the stones, do not blame me; blame the water, it is coming out of the stones. I am unable to tell you how the water comes out of the stones, but it remains a fact, you can verify it yourself.

Similarly, Vedanta says whether or not

I am able to tell you why this Maya or ignorance is, it remains a fact. Why it came I may not be able to tell you. This is a fact, an experimental fact. The Vedantic attitude is merely experimental and scientific. It establishes no hypothesis, it puts forth no theory. It does not claim to be able to explain the origin of the world ; this is beyond the sphere of intellect or comprehension. That is the position of Vedanta. This is called Maya. Why does the world appear? Vedanta says, because you see it. Why is the world there? Vedanta simply says, because you see it. If you do not see, there is no world. How do you know that the world is there? Because you see it. Do not see, and where is the world? Close your eyes, a fifth of the world is gone ; that part of the world which you perceive through your eyes is no longer there. Close your ears and another fifth is gone ; close your nose and another fifth is gone. Do not put any of your senses into activity and there is no world. You see the world and you ought to explain why

the world is there. You make it there. You should answer yourself. Why do you ask me? You make the world there.

There was a child. It saw in a mirror the image of a little boy, his own image, and somebody told the child that in the mirror there was a very beautiful, dear little child, and when he looked into the mirror, he saw a dear little boy, but the child did not know that it was his own reflection, he took it to be some strange boy in the mirror. Afterwards, the mother of the child wanted to persuade him that the boy in the mirror was only his own reflection, not a real boy; but the boy could not be persuaded, he could not understand, that in the mirror there was not really another boy. When the mother said, 'Look here, here is a mirror, there is no boy in it,' the child came up to it and said. 'O Mamma, O Mamma, here is the boy! why! the boy is here' When the boy was saying, 'here is the boy,' in the very act of saying 'here is the boy,' he cast his own reflection in the mirror.

Again the mother wanted to persuade him that there was not a real boy in the mirror; then again the boy wanted to have a proof or demonstration. The boy went up to the mirror and said, 'Look, here is the boy,' but in the very act of proving that there was no object in the mirror, the boy put the object in the mirror.

Similarly, when you come up and say, 'why the world, whence the world, how the world,' the very moment you begin to investigate the origin and the why and wherefore of the world, that very moment you put in the world there, you create the world there. So how can you know the origin and wherefore of the world? How shall we know its origin? How shall we know beyond it? How shall we transcend it? This ought to be made more clear, from both the microcosmic and metaphysical standpoints. Some say that a mundane god created the world, that there is a creator standing somewhere. If they see a house, they know that it was made by some one; so they say that this

world was made by some body. Now the question is, this creator in order to create the world must have stood somewhere. Where did he stand? If he stood somewhere, if he had a resting place, then the world was already present before it was created, because the resting place must be somewhere in the world. The world was present before it was created. When you begin to examine when the world began, you want to separate two ideas, the idea of when, why, and wherefore on one side, and the idea of world on the other; and the words why, when, and wherefore, the ideas of time, space, and causation, are they not a part of the world? Are not they worldly? They are certainly. And here, you mark, you want to know the origin, the why and wherefore of the whole world. This question centres round the why, when, and wherefore. Mark it. Time, space, and causation are also in the world, not beyond the world. Time is not beyond the world you know. The very moment you begin to say 'when the world began,' the world is on one side

and the idea of when on the other side. There you keep the world before the world. This is very subtle and very difficult, and you will kindly attend closely, most carefully.

The world began, when? There you want to take away the world from itself; you want to separate the idea of when from the world; you want to measure the world by when and why, but you know that when and why are themselves world. You want to transcend the world, go beyond the world, you want to jump up beyond the world, and there you place the world.

Once an Inspector came to a school and put this question to the boys, 'If a piece of chalk is allowed to fall in air, when will it reach the earth?' A boy answered, "In so many seconds." 'If a piece of stone is allowed to fall from such and such a height, in what time will it fall?' The boy answered, "In this time." Then the Inspector said, 'If this thing is allowed to fall, what time will it take?' The boy

answered. Then the examiner put a catch question, 'If the earth falls, what time will it take to fall?' The boys were confounded. One smart boy answered, 'First let me know where the earth will fall.'

Similarly, we can put the question when this lamp was lighted, when this house was built, and when this floor was set, etc. But, when we ask the question, 'When was the Earth created, when was the world created? This catch question is of the same sort as the question, 'What time will the Earth take to fall?' 'Where will the earth fall?' Why, when, and wherefore are themselves a part of the world, and when we are speaking of this why, when, and wherefore of the whole world, then we are arguing in a circle, making a logical fallacy. Could you jump out of yourself? No. Similarly, why, when, and wherefore being themselves the world, are part of the world, they cannot explain the world, the whole universe. That is what Vedanta says.

It will be explained in a different way now.

Here is a man asleep, and in his sleep he sees all sorts of objects. He is the subject and the object; the subject of the dream, I will say, the bewildered subject of the dream, and the woods, rivers, mountains and other things. There the object of the dream and the subject make their appearance simultaneously, as was shown the other night. Could the subject in a dream, the traveller in the dream, tell when these rivers, mountains, lakes, and other landscapes came into existence? √ So long as you are dreaming, could you tell when these objects came into existence? No, never. When you are dreaming, to you the rivers, dales, mountains and landscapes will appear to be eternal, to you all these appear to be natural, as if in existence from eternity. As the dreaming subject, you will never suppose that you ever commenced your dream, you will look upon that to be real, and all those dales, rivers, landscapes will seem to be eternal; you can never know their origin; you can never know the why, when, and wherefore of the

dream so long as you are dreaming. Wake up, and the whole is gone, wake up and all disappears.

Similarly, in this world you see all sorts of objects; they seem to be real, and there seems to be no end to them, just as in a dream there is no end; you *cannot* know when the dream began. Can you tell when Time began? This is an antinomy pointed out by Kant also. When did Time begin? When you say time began at that time, you posit Time. This question is impossible. Where did Space begin? The question is impossible. Beyond where Space began, you place a point where it began; the beginning of Space is surrounded by the idea of 'where,' and the idea of 'where' includes that of place. The question is impossible. Where did the chain of Causation begin? The question is impossible. Why did the chain of causation begin? This question too is likewise impossible. Oh, if you point out any beginning of the chain of Causation, there you see that the idea of why is itself causation. It goes

beyond you. This is a question which is unanswerable. There is no end to Time, Space, or Causation whether on this side or the other. Schopenhauer proves it; Herbert Spencer proves it; every thinker will show to you that there is no end to it, no end, no end. In dreams also, there is no end to the particular kind of time which you perceive in the dream, whether on this side or the other; in dreams also no end to the particular kind of space which you perceive in your dreams; in dreams there is no end to the particular kind of causation which you see in them.

So it is in the wakeful state. All those people who try to answer this question empirically are losing their way, reasoning in a circle and confounding themselves. Thus all the empirical solutions of the problem are impossible. When the dreaming subject wakes up, the whole problem is solved. And waking up, the dreaming subject says, 'Oh, there was no dream, that was all along a reality,' Similarly, in waking up to a realization of the Truth,

on achieving that perfect state of liberation which Vedanta holds up before every body, you can see that all this world was a mere joke, mere plaything, mere illusion, nothing else.

The same question of Maya is put in this way also: "If man is God, why should he forget his real nature?" Vedanta answers, "The real God in you never forgot its real nature; if the real God in you had forgotten its real nature, it would not have been all the time controlling, governing and ruling this universe; the real God has not forgotten at all. It is still controlling, governing and ruling this universe. Then who has forgotten? Nobody; nobody has forgotten. It is just like a dream. In the dream, when you see different kinds of objects, in reality it is not you that see those things, it is the subject in the dream, which is created along with the other objects in the dream, which finds all that, which sees all those scenes, and dwells in those dales, mountains, and rivers. The real Self, the Atma, the true God, has never forgotten

anything. This idea of a false ego is itself the creation of Maya or an illusion of the same sort as the other objects are. The true Self has not forgotten anything. When you say, 'Why did God forget Himself into a man, into a little egotistical self, Vedanta says, in this question of yours there is what logicians call the fallacy of *circulus in probando*, the fallacy of a circle in the proof. To whom are you putting this question? Are you putting this question to the dreaming subject or to the wakeful subject? To the dreaming subject you should not put the question because the dreaming subject has not forgotten anything. That is a creation like the other subjects it sees, and to the real subject in the wakeful state you cannot put the question. Who will put the question? You know the questioner in the dreams must be in the dream itself, and when the dreaming subject is removed, then who will put the question? All duality of questioning and answering is possible only so long as the dream of Maya continues or lasts. You can put the questions

only to the dreaming subject, and the dreaming subject is not responsible for it; let the dreaming subject be removed and the whole panorama, the whole dream vanishes, and nobody is left to put the question. Who will put the question to whom?

Here is a beautiful boat, and here is the picture of a boatman, who ferries the boat across the river. The boatman is very good man and he is the master of the boat, only so long as it is looked upon to be real; the master of the boat is master in the same sense as the boat is a boat. In reality the boat is nowhere and the master of the boat is nowhere. Both are unreal. But when we point out to a child, "Come along, come along, what a beautiful master of the boat," both the master of the boat and the boat are of the same sort. We have no right to call the master of the boat more real than the boat itself.

Similarly, according to Vedanta, the Controller, Governor, Master of the world, or God, the idea of God or Creator is related

to this world as in that picture the boat-driver, or I say, the boatman is related to the boat. So long as the boat is there, the boatman is also there. When you realize the unreality of the boat, the boatman also disappears.

Similarly, the idea of a Controller, Governor, Creator, Maker, is real to you so long as the world appears to you to be real. Let the world go, and that idea also goes. The idea of the Creator implies creation, why, when, and wherefore. The question of the why, when, and wherefore of the world is related to this world like the boatman to the boat; both of them are parts of one whole picture. If they are both of the same value, both are illusions. The question "the why, when, and wherefore" also is an illusion. The question—why, when, and wherefore—is the driver, the boatman, or the leader of this world. When you wake up and realize the truth, the whole world becomes to you like the boat drawn upon canvas, and the question why, when, and wherefore, which was the

driver or the boatman, disappears. There is no why, when, and wherefore in the Reality which is beyond Time, beyond Space, beyond Causation. People say that the world is due to one personal Creator. Vedanta says, nay (Neti). This word 'Neti' appears frequently in Sanskrit and has been corrupted by the Americans to 'nit,' not that. The question is impossible and unanswerable.

Another man comes and says, "God fell in love with Himself and He made this world. He made this world like a mirror house, and He wanted to see Himself in all these forms and He made the world." Vedanta says, 'Neti,' nit, not that. You have no right to put such an hypothesis here.

Another man comes and says that the world was created so many years ago. Vedanta says 'Neti', nit, not that. The real meaning of the 'why' is Maya. *Ma* means *not* and *ya* means *that*, and *Maya* means *not that*. The question is such as you cannot formulate. Not that. Now the question is, 'Is

the world real?' Vedanta says, Neti, Maya, not that, nit. You cannot call it real. Why not? Because reality means something which lasts for ever, which remains the same yesterday, to-day, and for ever. That is reality. Now does the world last for ever? It does not last for ever, therefore it does not satisfy the definition of reality. In your deep sleep it disappears; in your state of realization, perfection or liberation, it disappears. So it does not last for ever, consequently you have no right to call it real. Is the world unreal? Vedanta says Neti, not that, Maya, nit. This is very strange. The world is not unreal. Vedanta says, "No, it is not unreal, because unreal means something which never is, according to the definition of Vedanta, like the horns of a man. Did a man ever possess horns like a cow? Never. That is unreal, and the world is not unreal because it appears to you to be present just now. It appears to you to be present, therefore you have no right to call it unreal. Is the world real? Neti, nit. Is the world unreal? Neti, nit.

Then is the world partly real and partly unreal? Vedanta says Maya, Neti, nit. Not that even. Unreality and reality cannot subsist together. These answers to these questions are called the Maya theory of Vedanta. Such answers to these questions have another name, '*mithya*,' it is a word which is cognate with your word mythology. It means something which we cannot call real and which we cannot call unreal, and which we cannot call both real and unreal. Such is your world.

Atheists say there is no God. Vedanta says, Neti, nit, Maya. They are wrong, for they have no argument for saying that there is no God. Some people say there is a personal God. Vedanta says Neti, nit, not that. You have no right to make a statement of that kind. Vedanta says here is a realm where you ought not to tread; here is a realm upon which you cannot bring your intellect to bear. Your intellect has work enough to do in this world; let it work there. "Render unto Caesar the things that are Caesar's, and render unto

God what is God's." Your intellect has work enough in the material plane, in the empirical realms, but in the realms of metaphysics you have to come only by one way, and one way only, and that way is the way of *realization, that way is the way of love, feeling, faith, rather knowledge*. Strange kind of knowledge, strange kind of God-consciousness. When you come to this region through the proper channel, all questions cease, all problems are solved. In the Kena Upanishad of Sama (Veda), we have a passage which translated into English is something like this :

"I cannot say I know it,
nor can I say I do not know it;
Beyond knowing and not knowing it is."

This is exactly what the thinkers of to-day say. Herbert Spencer in the first part of his *First Principles*, "The Unknowable," comes to the very same conclusion as that at which Vedanta arrives. Rama need not read to you what he says, but a small passage might be read. "There must exist some principle which being the

basis of Science cannot be established by Science. All reasoned-out conclusions, whatever, must rest on some postulate. There must be a place where we meet the region of the Unknowable, where intellect ought not to venture, cannot venture to go."

All the philosophers have something to say to the same effect on this point. Just mark. What a fallacy is committed by the people when they ascribe motives to God, when they say God must have done this, God must have mercy, God must have love, God must have goodness, God must have this attribute or that. What a fallacy is committed by such people, for all classification is limitation. You call God infinite and finite in one breath, you say on the one hand that He is infinite and on the other hand you say, "Oh, He possesses this quality and He possesses that quality." When you say He is good, He is not bad, then He is limited. Wherever there is bad, good is not. When you say He is the Creator, He is not the creature, then you limit Him ; there you

point out a place where He is not. He is the all. And again, when you say God created the world for this and that object, you make God a somebody who can come up and give an account of his doings, just as a man comes before a magistrate and gives an account of his doings. Similarly, when you hold God responsible for anything or attribute to Him any motives, designs, or plans, you practically make yourself a magistrate or judge, and God a person who has done certain deeds, who has come before you to give an account of His works. There you limit Him. Vedanta says, you have no right to bring God before your tribunal. Give up this question; it is illegitimate.

The word Vedanta means slavery to no particular individual. The word Mohammedan depends upon the name of Muhammed. Whatever Muhammed has done or said we must believe. The word Christianity is slavery to the name of Christ. The word Buddhism is slavery to a particular name, Buddha. The word Zoroastrianism is

slavery to the particular name, Zoroaster. The word Vedanta is no slavery to any particular personality or individuality. The word Vedanta literally means the end or goal of knowledge. The word Vedanta means the Truth and thus it has nothing of sectarianism in it. It is universal. Do not be prejudiced against it, because of its being a name which is unfamiliar to you. You might call it the truth as preached and understood by the Hindus. You know all truth, wherever investigated, whether in Germany, or in America, comes to the same conclusion. Wherever a man looks at the sun, he sees it to be bright and brilliant. Whoever throws aside his prejudices and frees himself from them will concur with the conclusion of Vedanta. These are your own conclusions, these are your own arguments and results, if you approach the question freely, literally, waiving all prejudices, predilections and preconceptions.

Now Rama will explain to you this problem of Maya in the way of the Hindus and how they have described and explained

it in their old Scriptures. They explain it practically, experimentally. They call this Maya अनिर्वचनीय (Anirvachaniya), the limited meaning of which is illusion and the explanation of which word is something which is indescribable, which cannot be called real and which cannot be called unreal, and which is not a combination of reality and unreality. This whole world is Maya or illusion, and this illusion is of two kinds. We might call it extrinsic and intrinsic illusion.

Suppose you see a snake in the dark ; it frightens you to death ; you fall down and are hurt. What was the snake ? Was the snake real ? Vedanta says the snake is not real, because afterwards when you approach the spot where the snake was, it is not there. But is the snake unreal ? Vedanta says, 'No, no.' You have no right to say that the snake is unreal. Had the snake been unreal, you would not have received the injury. The snake is an illusion, and an illusion is not a reality and it is not a non-reality either, because unreal

means something which never appears to exist. You see a rainbow. Is the rainbow real? The rainbow is not real, because when we approach the spot, we do not find it, and if we change our position, we will find the position of the rainbow changed. Is it unreal? No, no, because it appears to exist there, it produces some effect on us. It is not unreal either. It is an illusion.

You see in the mirror your picture. Is your picture unreal? Vedanta says, 'No, it is not unreal, because it produces an effect on you; you see it.' Is it real? No, it is not real either. You turn your face this way and it disappears. This is an illusion. Now this illusion is of two kinds, intrinsic and extrinsic; intrinsic illusion as is in the case of the snake seen in the rope. A peculiarity of intrinsic illusion is that when the illusory object is there, the real object is not seen; and when the object is seen, the illusory object is not there. Both cannot co-exist. In an intrinsic illusion the reality and the illusion cannot co-exist. The illusory object which is the

snake, and the real object behind it, the rope, we cannot see them together. If the snake is there, the rope is not there; and if the rope is there, the snake is not there. The one or the other must perish. The one or the other must exist.

But in the extrinsic illusion both co-exist; the reality as well as the illusion, both can co-exist as in a mirror; in the mirror, the object, the image is unreal, or, in the terms of Scientists, it is a virtual image, unreal image, illusion. The face is the real object. Now the face as well as the image co-exist; the illusory object which is the image and the real object which is the face, co-exist. This is the peculiarity of extrinsic illusion, and we see another thing about extrinsic illusion, a medium is seen, a medium like the mirror. The mirror is the medium and the illusory object is the image and the real object is the face. ¹⁶So in fact in an extrinsic illusion, three things are present for the time being; in an intrinsic illusion, only one thing is present for the time being.

The experiments of Vedantins which prove to you the unity of the whole universe are of this kind which will be pointed out to you. Their experiments, experiences, and their religious development and realization of the truth prove this world to be made up of both kinds of illusions, extrinsic and intrinsic. When a man begins religious life and to realize the Divinity within himself, he overcomes only the extrinsic illusion. All the religions on the face of the Earth, Christianity, Mohammedanism, Buddhism, Zoroastrianism, all these excepting Vedanta, have done a great deal in overcoming the extrinsic illusion. So far as they overcome the extrinsic illusion, Vedanta says they are all right, but Vedanta goes one step further. It overcomes the intrinsic illusion also, and other religions as a rule stop short of it. There they say Vedanta is opposed to us. No, no, it is not opposed; it simply fulfils what they began, it supplements them; it is not in contradiction to them, it is not opposed to them. But you will say this is talking

Sanskrit to us, this is talking Greek to us. What do you mean by that?

Now something very subtle is going to be told. So attend most carefully. A rope is mistaken for a snake or a serpent. In the rope there appeared a serpent. To what kind of illusion was the serpent due? The serpent was due to the intrinsic illusion. You know if the serpent is there, the rope is not there; if the rope is there, the serpent is not there. Only one thing is seen at one time. That is intrinsic illusion. Again you mark, this snake or serpent, which appeared, is an illusory object which owed its existence to intrinsic illusion. This snake serves the same purpose to the underlying rope as a mirror serves to you when you look into it. It is to be proved to you. You know that the mirror serves as a medium to you, and the mirror being the medium, you see in the mirror an illusory object, I say, an image. You have in the case of the mirror an extrinsic illusion. Now it will be shown that in the rope the serpent appeared on account of

intrinsic illusion ; this serpent will serve as a medium or as a mirror to the underlying reality, or rope, and we shall have an extrinsic illusion also on the spot.

A boy comes to you and says, " Papa, papa, I am frightened ; there is a snake there." We ask, " Child, how long was the snake ?" and the boy says, " The snake was about two yards long." Well, how thick was the snake ? And the child says, " It was very thick. It was as thick as the cable I saw the other day in the ship which was leaving San Francisco." We ask, " Well, what was the snake doing ?" He said, " The snake had coiled itself round." You know that the snake was not there ; the snake was unreal, only the rope was lying there. The rope was about two yards long, and was as thick as the cable which he saw on the day when the ship was leaving San Francisco. The rope was coiled around on the floor, and there the properties of the rope,—its thickness, length, and position—have, as it were, mirrored themselves in the illusory serpent. There the

rope casts its thickness, its width, and its position into the illusory serpent. The serpent was not so long, the length only applied to the rope; the serpent was not of that thickness, the thickness only applied to the rope, the serpent was not in that position, the position only applied to the rope. So you mark that originally we had the serpent as the result of intrinsic illusion, and subsequently we have in the serpent created another kind of illusion, which we might call extrinsic illusion, the properties of one attributed to the other.

This is the second kind of illusion. In order to remove these illusions what process is to be adopted? We shall remove one illusion first and then the other. The extrinsic illusion will be removed first, and then the intrinsic illusion.

According to Vedanta, all this universe is in reality nothing else but one indivisible, indescribable Reality, which we cannot even call reality, which transcends all language, which is beyond Time, Space, and Causation, beyond everything. In this rope

of a reality, in this underlying substratum, substance, or whatever you might call it, appear names, forms, and differentiations, or you might call it energy, activity, or vibrations. These are like the serpent. There we see that after this intrinsic illusion is completed, the extrinsic illusion comes up, and on account of the extrinsic illusion, we look upon these names and forms, these personalities and these individualities as having a reality of their own, as subsisting by themselves, as existing by themselves, as real on their own account. Here is the second or extrinsic illusion put forth. You will understand it now when we reverse the process.

What have religions done? Be it said to the credit of beloved Christianity, beloved Mohammedanism, be it said to the credit of these religions that they have done a great deal in removing extrinsic illusion, they have shown to mankind that if they live a pure life, a life of universal love, a life of divine ecstasy, if a man lives a life of hope, faith, and charity, unbounded love

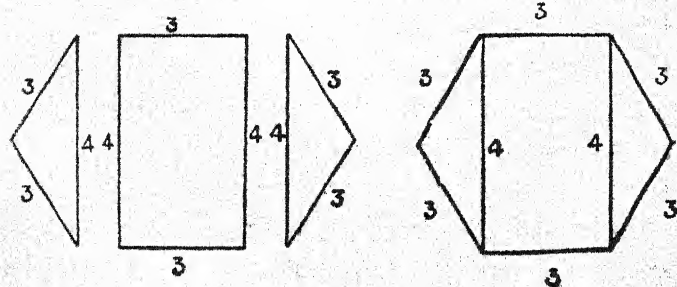
gushing forth from him in all directions; filling the whole universe with Divinity; then we find God in everything. Just mark. The real saint or sage, the true Christian, the beloved Christian finds God even in the names; he hates not the enemy, but loves the enemy. Oh! "Love your enemy as yourself." That blessed saying of Jesus! He finds the same God in the flowers. Have you ever realized that state? The truly religious people have. Flowers speak to you; and you find sermons in stones, books in the running brooks, the stars speak to you; where the Divinity looks at you through a man's face. Does Divinity require an intellectual proof? No, it carries its own proof with itself. It rests on a proof which transcends all worldly logic and worldly philosophy. A person, who feels God everywhere, lives, moves, and has his being in God, in Divinity. Through this kind of religious life, through practice and through experience, through experiments, overcomes the extrinsic illusion. How is that? You know, you say that God is in

all these forms, God is in all these phases and forms and differentiations. All these are like the serpent; still if you look behind them, you see beyond them the underlying rope beneath the serpent. The length, breadth and thickness you attribute not to the serpent but to the underlying rope. There you dispense with one kind of illusion only. You see God behind everything, and when you realize this state of religious life, you do not impute motives to your friends or foes, but you see Divinity in them, and you observe the finger of God, or the finger of Providence behind them, and you say that the one Divinity, or the one All, which is God, is doing all these things and I should not impute motives to my friends. There is one kind of illusion, the extrinsic illusion, overcome. This is one step in your advancement, but Vedanta goes beyond that, and tells you, "Brother, if you say that God is in all these, that is not the whole truth; go beyond that." All these forms and all these images and differences or differentiations themselves contain

God, but at the same time all these different illusions and forms are unreal and they are like the serpent in the rope; go beyond that, and you reach the state which is beyond all that, beyond all idea, beyond all words. This is unreal even. There you see Velanta is the fulfilment of all religions. It does not contradict any religion in this world.

It will be shown that it is unnecessary to say that this world must have been created by this God or that God. It will be proved that these forms and figures, these different figurations and situations are this world and nothing else.

Here are two triangles and one rectangle



Both these triangles are isosceles, two sides are equal. The two equal sides are marked 3, and the third side 4. In the rectangle the shorter sides are marked 3 and the longer sides 4. These figures are cut out of paper or cardboard, or anything. Place them in such a way that they may form one figure, or the bases of the triangles may coincide with the longer sides of the rectangle. What will that become then? We shall get a hexagon of which all the sides are 3. You know the sides marked 4 have come within the figure, and they are no longer sides. How do we get this hexagon? We get this from a different position or a different combination of the triangles and the rectangle. What about the properties of the original figures and of the resulting figure? The properties of the resulting figure are entirely different from those of the component figures. The component figures have acute angles; the resulting figure has no acute angle whatsoever. One of the component figures (the rectangle) has right angles, and the resulting figure has no right angle

whatsoever.

The component figures have sides 4 in length; the resulting figure has no side of that length. None of the component figures were equilateral. The resulting figure is equilateral and it has also all its angles equal. Here we see a creation, all properties entirely unknown before. Wherefrom have these entirely new properties come? Just mark, these entirely new properties have been created by no creator. These entirely new properties have not come out of the component elements; they are the result of a new form; they are the result of a new position, a new configuration, of what Vedanta calls Maya. Maya means name and form; they are the result of names and forms, mark that. Again see. Let each of these two isosceles triangles represent H, Hydrogen, and the rectangle O, Oxygen; this gives you H_2O , water. These original elements, hydrogen and oxygen, have properties of their own, and the resulting compound is an entirely new something. Hydrogen and oxygen give us

water; hydrogen is combustible, but water is not. Water has a property entirely unknown to hydrogen. Oxygen aids combustion, but water does not. It has a property of its own entirely new. We see again that hydrogen is very light, but oxygen does not possess the same lightness. Hydrogen fills balloons and takes you up to the skies; but water, the resulting compound, does not. The properties of the component elements are entirely different from those of the resulting compound. Wherefrom does the resulting compound get its properties? Does it get these properties from the creator or from the component parts? No, they come from form, from new form, from new position, new configuration. That is what Vedanta tells us. It tells you that what you see in this world is simply the result of name and form. You need not posit the existence of a Creator for this and that, which are the result of name and form.

Here is before you a piece of charcoal and there is a brilliant diamond, dazzling, bright diamond. The diamond has proper-

ties entirely different from those of the piece of charcoal. The diamond is so hard that it can cut iron, the charcoal is so soft that it leaves its mark upon a piece of paper when you scratch it on the paper. The diamond is so priceless, so precious and so brilliant, and the piece of charcoal is so cheap, so ugly, and so black. Mark the contrast between the two, and yet in reality they are one and the same thing. Science proves that. Oh, you will say, "My intellect will not grasp it." Whether you accept it or not, it is a fact. Similarly, Vedanta tells you, here is something bad and there is something good. The diamond is good and the charcoal is bad. Here is something which you call bad, and there is something which you call good. Here is something which you call friends and there is something which you call foes. But in reality there is one and the same thing underlying them, just as the carbon appears in charcoal as in diamond. So in reality it is only one and the same divinity that appears in both places. In name and form lies the difference, in nothing else.

The Scientists tell you that the atoms of carbon in the diamond are differently situated, have a different form in making molecules from what they are in charcoal. The difference in the diamond and charcoal is due only to name and form, or to what the Hindus call Maya. All these differences are due to name and form.

Similarly, the difference between good and bad is due only to Maya, to name and form, nothing else; and these names and forms are not real because they do not last for ever. They are unreal because we see them at one time and not at another time. This phenomenon of the universe is nothing but names and forms, nothing but differentiations, variations, and combinations. And these different variations and combinations are due to what? They are due to intrinsic illusion. In these names and forms which are due to intrinsic illusion, the One Divinity manifests Itself. God manifests Himself in these names and forms of the world, which are called Maya. This is due to intrinsic illusion. Get beyond that and you

are everything. He sees indeed who sees in all alike ; he is a man with eyes open who sees the One Divinity in all alike.

A few lines from the Gita will illustrate this to you :

“ I am the sacrifice ! I am the prayer !
I am of all this boundless Universe
The Father, Mother, Ancestor and God !
The end of Learning ! That which purifies
Inustral water ! I am Om, I am
Rig, Sama and Yajur, I am.
The Way, the Fosterer, the Lord, the Judge,
The Witness, the Abode, the Refuge-house,
The friend, the fountain and the Sea of Life
Which sends, and swallows up seed-sower,
Whence endless harvests spring ! Sun's heat is
mine,
Heaven's rain is mine to grant or to withhold ;
Death am I and immortal Life I am ! ”

The melodious song of the Ganges,
the music of waving pine,
The echoes of the Ocean's war,
the lowing of the kine,
The liquid drop of dew,
the heavy lowering cloud,
The patter of the tiny feet,
the laughter of the crowd,

The golden beam of the Sun,
 the twinkle of silent star,
The shimmering light of silvery moon
 shedding lustre near and far,
The flash of the flaming sword,
 the sparkle of jewels bright,
The gleam of the light-house beacon light
 in the dark and foggy night,
The apple-bosomed Earth
 and Heaven's glorious wealth,
The soundless sound, the flameless light,
The darkless dark, and wingless flight,
The mindless thought, the eyeless sight,
The mouthless talk, the handleless grasp so tight
 Am I, am I, am I.

WHEN DID THE WORLD BEGIN?

Delivered on Wednesday, April 6, 1904.

The Loving Divinity in the form of
Ladies and Gentlemen,

The question is asked—"When did the world begin?" Now on looking up the definition of 'when,' we find that it means 'what time.' So the question is—"At what time did the world begin." But time being the part and parcel of the world, it means at what time did the Time begin? Put this way, it is ridiculous of course. Where did the world begin? Where did Space begin? There is also the question 'How did world begin?' Some bright ones may attempt to answer these questions. But I will leave it for them to do; it is more than I care to undertake. There are those who will spend

their days trying to find a solution of these questions, but what of it ; they get just so far and then they stop as though confronted by a stone wall absolutely impenetrable.

Now, here I have a pair of tongs ; the tongs can pick up this and that and other things, but cannot turn back and grasp the hand which holds and guides them. So the trio,—Time, Space, and Causation,—can hold the phenomena of the world, but cannot grasp, what is behind it, the Self.

Once, four men were taken to a hospital because of cataract of the eye, which they hoped to be operated on there. Now naturally all these men suffering from cataract were stone blind and had only the four senses left to them. One day, they began to dispute as to the colour of the window glass. One said, " My son who is a student at the University was here and told me ' the glass is yellow.' It must be yellow." Another said, " My uncle who is a Municipal Commissioner was here the other day and told me ' the glass is red.' He is very smart and he knows." Then the third said that

a cousin of his who was a Professor at the University had called on him, and while visiting him told him, the glass was green. Of course he ought to know. Thus they quarrelled as to the colour of the glass. Then they began to try and find out for themselves what the colour of the glass was. First they put their tongues on it and tried to taste it, but colour was not to be known that way. Then they rapped it and listened to the sound, but colour could not be distinguished even that way. They tried to smell it and they felt it. But alas ! their senses of touch, smell, taste, and hearing could not tell them what the colour of the glass was. Similarly, we cannot know the Infinite through the senses. Now see, how impossible that would be, if you could know the Infinite through the senses ; the Infinite would necessarily have to be smaller than the finite. Absurd. It is only through the Cosmic-consciousness, the God-consciousness, that we know the Infinite. Here I take this match-stick in my hand. Now the match-stick is smaller than the hand in

which it is held. Do you see how the finite could not perceive the Infinite? The senses cannot perceive that which is beyond them. Do not depend upon anything outside of you to reveal the SELF to you like the blind men who were told the colour of the glass, but did not know for themselves what the colour was, and were taking for granted that it was red because the cousin said so, that it was yellow because the son said so, and so on. I am told that H_2O produces water. Do I know it? No, in spite of the fact that all chemists tell me this is true. I only know it when I have gone into laboratory and tried it for myself; then alone it becomes an actual fact to me. You cannot depend upon any authority outside yourself, whether it be Krishna, Christ, or Buddha. In order to know it, you must know it yourself. You might be told by good authority, by the Professor, for instance, that the glass was red, but you would have to see it in order to know it. A young man says, "My father has a good stomach, he can digest my dinner for me."

Can he? No, the son must digest his own dinner. I bow to those great souls, the world has known, but they cannot digest my food for me, that I must do for myself. They cannot convince me of my ONENESS WITH GOD, I must do that for myself. It is through the Cosmic-consciousness alone that we know the Truth. This I will tell you about later on.

The agnostic and the freethinker each says, 'I will investigate for myself,' and we see how far he gets on. He says that light is in this match. Now where shall we discover it? So he cuts the match into little pieces, but cannot find the light. Then he pulverizes it, still he cannot find the light. He then says that life is in this body. He takes the body and pulls it to pieces—life cannot be found, he crushes the bones, but life is not there. He says if there is a REALITY, I must be That, but it is unknowable. That is true so far as he has gone, but he has not yet developed the Cosmic-consciousness; he has used the local consciousness entirely to know the Infinite,

but that he can never know it in this way is plain. Now let us see, if by reason we can reach up to the Infinite and know that there is an Infinite, but what it is we cannot tell. As when a person comes up from behind and blindfolds me, I know there is some one and that it must be a friend, for no stranger would dare take the liberty of doing that, but who it is I cannot tell. It is like a ball being thrown against a wall, the ball will reach the wall, but it will rebound. Reason does not penetrate the Infinite. Now if the Infinite could be known, we would have duality established immediately instead of oneness, and neither the knower nor the known would be Infinite. But by the Cosmic-consciousness we see Universality is established.

Now, as to the development of this God-consciousness. First I will tell you a little about the child. The child does not have Cosmic-consciousness, nor does it have local consciousness. Now we have this little tiny baby. What does it know? Do we wait until it knows about itself

before we talk to it? No. Do we wait until it knows about the objects with which it is surrounded before we speak of the child? No. When the baby is very small, it is given a name, we will say Johnnie. Now the parents call the baby by this name, they talk to it and tell it about different things; tell it how sweet it is, how beautiful, how dear. They tell it about mamma and papa. Now, as the baby gets a little older and plays about by itself, it will make sounds, most of which are unintelligible; but hearing ma and pa so frequently, the little thing also imitates those sounds, and then the mother says to the father "oh the baby is calling you," when it says pa. The father says to the baby, "Come here." Does the child know what that means? No, it is only by the extended arms and coaxing of the father that the child is impressed with the fact that it is to come to him. ✓ So we see this *local consciousness is developed by association with those in whom it is alive.* So the Cosmic-consciousness is developed by associating with those who

have it, who realize their Godhead. You need only associate with those in whom grief is strong, to feel heavy laden; you need only associate with those, who are full of sunshine and life, to feel joyful; and so by association is this consciousness kindled. Whether association be with nature, with the illumined, or with the writings of the illumined, matters not, but association kindles this within. The parent calls Johnnie, Johnnie, until the child becomes Johnnie; it might just as well have been a Willie. Is that not so? Again three or four children may be sleeping in the same room. Johnnie is called. Johnnie is the one who responds to the call, not Willie. Willie does not awaken in spite of the loud call; it was not he who was called.

It is through ignorance that a person might ask one who realized his oneness with the SELF to make a blade of grass. The questioner might say, "Now see here, you call yourself God—what can you do? God made the universe and you cannot even make a blade of grass; still you call

yourself God. Show me, what you can do." Was not Jesus tempted in the same way? He did not heed the taunts of Satan who urged him to leap from the mountain, but said to him, "Get thee behind me." All power was his, but why should he perform for an unbeliever. Myriads upon myriads of miracles would not make the doubter believe. He would not realize the Self unless he too had the Universal Consciousness in him brought forth. Now when I say, "I am God," what do I mean? This little personality? No, not that. This mind? No, not that. It is like this. Suppose a man were Master of Arts and received the Degree, suppose he were a king and had the title of king, that would be something external to the personality, something tacked on, as it were. Similarly, I might say the snake is black; that is not the snake but something outside the snake, an attribute of the snake. But when I say snake is rope, that makes it an entirely different proposition. I am a king; king is a title, a position; but I say I am God—that

does not mean the little ego you see any more than the rope was the snake. That was an illusion. In your ignorance you took the rope for a snake, but that was not the truth, it was really a rope. So this personality is a hallucination—I am GOD and GOD alone, THE ETERNAL ONE, THE ALL, there is no rival at all.

To explain this a little further, here we have two waves. Is the water any different in one from what it is in the other? No, the water is just the same. The water in entire ocean is just the same. Here we have one form and there another. Is the SELF different in this one from what it is in that? No, the ONE only is ALL, THAT is without a second. These bodies are all bodies of the Self. They are all mine; there is no difference. In different languages, we call 'light' differently. In English it is called 'light'; in German 'licht' and so on. It is light in every case, is it not? The light is just the same, even though we know it by different names. Names do not make any difference to the

Self, IT must be ALL.

This body is one continuous body. How would it be if the hand undertook to live by itself and say, "I am the bread-winner," "I want all I earn"? Instead of putting the food into the mouth, letting the stomach digest it and the nourishment be distributed, the food would be injected into the hand. Ridiculous, isn't it? If the dollars are fastened to the hand or a yellow wasp stings it, there would be swelling and pain. But if the hand were cut off, there would be constant pain and misery; for it belongs to the whole. So when the food is digested by the stomach, the hand gets its due share of nutrition. The whole works together. So it is that when we cut ourselves off from the whole, we suffer and suffer until we realize our universality. There can be no rest in this performance. When the Universal consciousness is developed, we see that all bodies are interdependent; they are all mine, there is no separateness.

Once a Swami went to a goldsmith and said to him, "Bring out your best ring and

put it on the finger of God." Then he went to the shoemaker and said to him, "Bring your best shoes and put them on the feet of God." Then he proceeded to the tailor and to him he said, "Put your best suit on the body of God," thereby meaning his body. When the people heard this, they called him a blasphemer and said, "Away with him, he must be put in prison." Before they took him away, the Swami asked for an audience, saying that he wanted to tell them something before he was thrown into prison. He said to them, "Whose world is this?" They answered, "God's." "Whose are the stars and the Sun?—'God's.'" Whose are the fields and all they contain?—"God's." Do you believe this? They answered, "Most certainly, that is the truth." He then said, whose body is this? and they said, God's—whose feet?—God's—whose finger?—God's. It was God's indeed. Since by their own reasoning he brought them to see that what he had said was right, of course nothing could be done to him. They were ignorant

ones and had not looked as deeply as had the Swami.

In India, when a person is dying they say he gives up the body ; here they say he gives up the ghost. The expression there is more correct than the one used here, for it would indicate that the ghost was something other than the body. They also say there, "The breath went out of him." Once there were three men sitting together and drinking a great deal ; they all became very intoxicated. One of them said, 'Let us have a little picnic,' and so they sent one of the party for meat and other things that they might all have a good time of it. While he was gone, one of the two remaining began to feel peculiar and said to his partner, "The breath is going out of me." The other said,—“No, no, the breath must not go out of you,” and he held the nose of the sick man that the breath might not escape ; he stopped up his ears and held his mouth shut, thinking thereby to keep the breath in the body, but we know full well what he could accomplish thereby. They

did not realise the truth and the inefficacy of such a performance.

Krishna was to give a feast. All the ministers were invited, but he had not invited his sweetheart, Radha. The prime minister urged him to send her an invitation, but he would not listen to him and said, "No." However, the prime minister did not heed him and went to Radha to inform her of the feast which Krishna was to give. She said to him, 'When you have a feast, you send invitations to your friends, but you do not send an invitation to yourself, do you? I know that Krishna is to have a feast. We are one.'

One day the sweetheart of Majnun said that he did not feel well and nothing seemed to do her any good. So the Doctor was sent for. As was the old custom, he immediately proceeded to Laili to draw out a little blood, that is, he cut a little gash in the arm thinking thereby to draw out blood, but no blood came from Laili. From Majnun however it streamed forth; such was the oneness of these lovers.

THE WORLD.

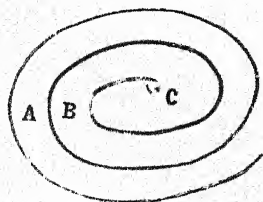
I saw, I studied, and learnt it,
This Primer well did Me describe,—
Its letters were hieroglyphic toys,
In different ways did Me inscribe—
This Alphabet, so curious one day,
I relegate to the waste-paper basket,
I burn this booklet leaf by leaf
To light my lovely smoking pipe ;
I smoke and blow it through my mouth,
Then watch the curly smoke go out.

HYPNOTISM AND VEDANTA.

1. Emerson says, "Call one a thief and he will steal." In other words, make any kind of suggestion and you will see the corresponding result in action. This statement is true in some cases, but not universally. A suggestion can produce a direct effect in certain cases, but in other cases it may produce quite the contrary. Thus those who lay undue stress upon the direct applicability of suggestion are aware of half the truth only. According to Vedanta, suggestions produce their effect in the same way as electricity does, viz., by induction and conduction. In those cases where our suggestion can directly touch the subject, the result is direct and homogeneous with the suggestion, but in cases where our suggestion cannot reach the patient directly,

viz., the state where the reason of the patient has antipathy against the man who makes the suggestion, intervenes and does not allow the suggestion to come in direct touch with the causal body of the subject, the result produced is quite the contrary to the one intended. This is hypnotism by induction, the former being hypnotism by conduction.

2. The Causal Body is the subconscious storehouse of all the impressions and latent energies of man. All the actions, movements, behaviour and circumstances of man are simply the working out of the hidden material in the Causal Body, and the corresponding result is sure to follow. The causal body is the core of man, the very centre, the king, or you may call it, the subjective mind of man.



- ✓
C—Causal Body.
B—Subtle Body or
Mentality and
Reason.
A—Physical Body.

Any act done by the physical body is immediately transformed into mental energy or thought, and after dwelling for a time in the mental plane, which is represented by B in the annexed figure, passes on into the Causal Body, represented in the figure by C, and all those ideas that spontaneously appear in the mental plane B, without having come from the physical world, are simply the old stored-up energy of the Causal Body making its appearance on the lower plane B. Thus the relation between A, B, and C or the three bodies, is something like the relation between air, water, and aqueous vapour, or is analogous to the relation between the snows, the mountain-stream and the same stream on the plains, in fact, a relation of continuity.

✓ Supposing you see a sick man lying on the road. Instinctively you go up to help him, and when you are attending to his wants, you do not think anything about the deed, but you are doing everything you can to relieve the suffering man, all your senses and organs being in full activity. After

you have finished your attentions to the man and your physical organs and senses are brought to rest, you will naturally see that the activity and energy which was at first working in the plane of the senses, the plane A, passes on into the plane B. In other words, your mind begins naturally to reflect upon the acts you have done and are consciously dwelling upon the virtue or heroism of the deed. After a while this energy which operated on the plane B will be observed to be no longer there. Where has it gone? Has it disappeared? That could not be, because nothing is lost in nature. According to Vedanta, this energy has become invisible, and passed into the subconscious state C, the Causal Body, and it is this energy stored up in the Causal Body in such ways that will appear on the plane B in our dreams, or in our inner emotions, inner inclinations, tendencies and propensities. This explains the rationale of inclinations according to Vedanta.

Experimental Proof.

Let the Causal Body of a man be

reached directly or indirectly in his wakeful or hypnotized state. The inclination or tendency imparted there will manifest itself undoubtedly in due time. When a person is hypnotized, a post-hypnotic suggestion which requires him to do a particular thing at a particular time after waking up, will unfailingly bear fruit at the proper time in the shape of a strong inclination to do the deed. Thus, as in this act, which can directly be brought about by a suggestion entering the Causal Body, so in all the acts that a man does, the Vedanta points out the presence of previous suggestions having entered the Causal Body. Those suggestions may have been due to the hypnotism of the senses, to the hypnotism of inner impressions, or any form of hypnotism of which the whole world is made according to Vedanta. Let the Causal Body be instilled with the suggestion of health, and the physical body is bound to be healthy. Let the Causal Body be saturated with the suggestion of Godhead, and the man is bound to be a prophet.

Let the Causal Body be imbued with the suggestions of slavery and weakness, and the physical body must be weak and slavish. A man is the architect of his own product, in as much as it is his own Causal Body that is responsible for all his environment.

3. As in a somnambulistic or hypnotic state, a man sees a lake where there is no lake for others, he sees a fish-pond where for others there is none, and he sees things which never existed for others; all these phenomena are sustained and borne out by his own Self. Similarly, according to Vedanta, all the world seen by a man is purely and simply sustained by his own Self, the difference between the worldly and somnambulistic phenomena being that the latter are comparatively short-lived and of less duration. It is just like a man being put in a hypnotic state and being forgotten to be dehypnotized. All the people in the world are thrown into a queer hypnotism of the world and they will take a long, long time to be dehypnotized till there comes a free man of God-Consciousness, and he

dehypnotizes them to their Real Godhead and they wake up. That which is substantial and which underlies all the phenomena must be the Reality, and all that which is imposed upon it must be the hypnotic phenomena. Now the substratum of the Causal Body remaining the same under all states,—the state of hypnotism, the state of wakefulness, the state of dreaming and deep sleep etc.,—is the Real Self or one Reality. Everything else is imposed upon it and is a hypnotic phenomenon. Self-Realization means to get rid of the helplessness, the hypnotism, and merge the phenomena into this final Reality. Through the suggestion of mother and father, borne out by the suggestion of the senses, was the hypnotic sleep of the world brought on and through the counter suggestion in the right way it is shaken off.

Why did the Real Self start wrong?

✓ This why and wherefore and all anxiety are a part and result of hypnotism ; they are the children and subjects of the Real Cause. To put this question means

the hope of mastering the cause through the effect, to place the child before the father, to put the cart before the horse. This whying tendency and this querying inclination and all this questioning propensity is a part or manifestation of the inductive hypnotic state. In the dehypnotized state none of these is present. In the real original state none of this is present, no questions are possible. All this chain of causation is an unending spiral drawn upon a piece of paper. This chain of causation will never stop, will go on winding round and round, but the one Reality is like the piece of paper supporting all these convolutions and revolutions. That is beyond the chain. Thus to try to put the questions, 'why and wherefore etc.' is like making the paper this end or that end of the spiral, as if the paper was not present in all the convolutions, involutions and revolutions of the spiral. So Rama's command to the whole world is not to think yourself to be involved in the chain, or in the spiral, or in the coils of the snake. Feel, feel and

realize yourself to be the controller, governor
and master of the coils of the snake, and
you are sure to be above causation. Verily,
verily. Om !

VEDANTA AND SOCIALISM.

First of all as to the name Socialism, Rama would prefer to call it Individualism. The word Socialism gives prominence to the idea of the rule of society, but Rama says, the right spirit of Truth is to assert the supremacy of the individual against all the world, all the universe. No botheration, no worry, no anxiety. This is what Rama calls Individualism, let people call it Socialism, if they wish. This is Vedantic teaching from the stand-point of the individual.

We see again that the end of so-called Socialism, being simply to bring down Capitalism, is so far identical with the end of Vedanta, which means simply to strip you of all sense of possession, and to cast to the winds all sense of property, accumula-

tion, all selfish possession. That is Vedanta and that is Socialism. The ends agree.

✓Vedanta preaches equality, and so must the end of true Socialism be, no deference, no respect, no regard for any outside possessions. Nothing of the kind. This seems to be rather terrible and something very severe but there can be no happiness under the Sun unless a man gives up all sense of property and possessions, clinging and attachment. Socialism simply wants a man to give up all this, whereas Vedanta furnishes a great reason for doing the same. So called Socialism has been merely a study of the surface of things and comes to the conclusion that mankind should live on terms of equality, fraternity and love. Vedanta studies the phenomena from the intrinsic and indigenous point of view. ✓According to Vedanta, the possession of any individual property is the most sacreligious deed against one's Atma or inner Self. According to Vedanta, the only right that a man has is to give and not to ask. If you have nothing else to give, give up

your body to be fed upon by worms. That which you keep is nothing, for that nobody calls you a rich man. You are rich just by what you give. Everybody works, not to possess anything, but to give away everything. The greatest mistake made by the world is that it attributes the sense of pleasure to receiving. Vedanta wants you to recognize the truth that all pleasure lies in giving, and not in asking or begging. The very moment you allow the asking or begging spirit to enter, you narrow and contract yourself and squeeze out the happiness that may be in you. Wherever you may be, work in the position of a giver and never in the position of a beggar, so that your work may be universal work and not personal in the least.

The Vedantic monks of India are living to-day this Socialistic life on the Himalayas, and this life they have been living from pre-historic times. They work the hardest, they are no drones, no men of ease and luxury, it is through their efforts that all the great literature of India has come out.

It is these people who have been the greatest poets, dramatists, scientists, philosophers, grammarians, mathematicians, astronomers, chemists, doctors, and yet these are the very men who never touched money. These are the very men who lived the hardest possible life. This wipes out the blame laid at the door of Socialism, the blame that socialism will make people cowards, lazy, and dependent upon others. He alone can work well who feels himself free.

According to Vedanta as well as Socialism, you have no right to possess your children, wife, house or anything.

It is a great blemish on the face of civilized society that woman is made a mercantile commodity and is possessed and belongs to a man in the same sense as a tree, house or money belongs to him. So a woman is given the position of an inanimate object in civilized society, whereas a man is free in his ways and a woman is kept bound hand and foot. She becomes the property of one man, then of another. According to Socialism as well as Vedanta,

this seems to be very astounding, but a woman ought to recognize her freedom in the same way as man does. She is as free as man is. Then if man is not to possess anything, woman also ought not to possess anything ; in order to secure her happiness, she will also have no right to possess her husband. Here arises a serious objection against Socialism. If Socialism allows perfect freedom to woman and man, it will reduce society to a state of animalism and make a world of libertines. Rama says, for woman and man from the sexual standpoint nothing better can be desired. Animals like cows or buffaloes are very reasonable in their intercourse, seasonable and rational in their behaviour. If men behaved in the same manner, all the lust and passion of civilized society would be at an end.

Wonder of wonders, what a terrible blunder is made by man in calling a licentious man an animal, whereas animals are decidedly less licentious than man. They have no trace of any

unreasonable passion. They have intercourse only when they have to bring forth children. It is not so with man. A man who is sober and tranquil lives more the natural life of animals than a licentious man. A licentious man should not be called an animal, he is a civilized man. This is peculiar to civilization and not to the savage state of society, they are reasonable and natural; everything is done in time and in season. According to Vedanta and according to Socialism, the more sobriety, sedate and tranquil state of nature will be secured, there will be less of this itching passion, but at the same time there will be no sense of possession as husband or wife and father or child.

It is this constant burden upon the heart to feel that we have to look after this child, this wife or this sister which does not allow a man to prosecute his studies, does not allow a man to realize the Godhead. Socialism or Vedanta wants to remove the burden from your heart to make you free. When you launch into the ocean of

investigation, you come out with flying colors, and when you enter the arena of research, you come out successful because you work freely, unshackled, not bound or hampered by ties or worries of any kind. Free you feel all the time, for you are sure that the wide world is your home.

All that we have to do is to make people see that the one cure for their maladies and diseases lies in discarding the idea of possession. Once this idea is realized by the vast majority of people, Socialism will spread like wildfire all the world over. This is the only cure of their ills, Vedanta-Socialism. Once this Vedanta-Socialism is heard in the world, the millennium is here and all the objections arising out of a distorted vision and a limited study of the circumstances around them will vanish. Under this Socialism, no Kings, no Presidents, no Priests are wanted, no armies needed. No Universities will ever be needed, as each man will be his own University. Libraries we shall have, to which anybody can come and read. No Professors, except for little children. No

Doctors needed, for by living a natural life, as preached by Vedanta, you can never fall sick, you require no Doctor. People may do whatever they please, may walk all over creation or wherever they like, not being afraid of their brother, as they are now, but doing good and devoting their time to really beneficial studies, philosophy and metaphysical researches, living and realizing to the fullest extent their Divinity and Godhead.

OM ! OM !! OM !!!

MAN, THE MASTER OF HIS OWN DESTINY.

*Lecture delivered at the Golden
Gate Hall, January 24, 1903.*

OM

The Master of the whole Universe in the form of ladies and gentlemen,

To-night's subject is "Man, the Master of his own Destiny." We have been treating of man in his real nature. The real man, the true man is the Divinity, God, nothing else but God; the real man is the master not only of one body's destiny, but of the whole universe, the wide world.

To-night we shall take the word 'man' in the same sense in which the subtle body of Vedantins is taken, you might say the desiring, willing, yearning man. Even in

this limited and narrow sense, man is the master of his own destiny. There are different sides to the question. We cannot take them up all in one night ; we shall only take up the question from the micro-cosmical stand-point to-night.

Perhaps it is easier to believe that when a man is born, he can change his circumstances to a large extent. Admitted that a man is placed under certain circumstances, it is easier to believe that he can control his circumstances more or less, he can become the master of the circumstances, he can rise above them, and educate himself. From the poorest boy he can make himself the richest man in his country, as some people have done. Paupers have succeeded in raising themselves to a position of renown and honour in this world. Men born under most ignominious and lowest circumstances have succeeded in raising themselves so high. Take the case of Napoleon Bonaparte ; take the case of Shakespeare ; take the case of one of the Lord Mayors of London, Whittington ; take the case of one

of the Prime Ministers of China who was at one time a poor farmer, a poor peasant. It is easy to prove that once being in this world, we can in our lifetime change our circumstances. This is easy to prove, but the harder part of the question comes when Vedanta asserts that even your birth and even your parents are made by yourself. The child is father to the man, but not only that, the child is father to the father. This is hard to prove, but Vendanta says, "Look at the question from any side, you are the master of your own destiny. If you are born blind, you are the master of your destiny, you have made yourself blind ; if you are born of poor parents, you are the master of your own destiny, for you have made yourself to be born of poor parents; if you are born under most undesirable circumstances, you are the master of your own destiny, you have done that also. Even when you are born, you are the master of your own destiny." We shall take up this phase of the question to-night. How does man select his own parents ? In other

words, we shall consider to-night the law of transmigration of the soul, to some extent ; we shall not dwell upon it thoroughly but only a part of it we shall take up.

Some people believe that when a man dies, he dies entirely ; some people believe that when a man dies, in order to account for his inherent, inborn, native idea of immortality, in order to account for our own inherent desire that our relative should not die, and in order to account for our reluctance to see our friends die, some religions and some people think that it is necessary for us to posit the existence of an imaginary other world—of a world of which we can give no positive proof in this world. Some people believe that way, and even these people have some truth on their side, and the truth which these people have on their side, was discussed in this Hall, the other evening. But this is not the whole truth. After death your going to hell or entering heaven is not the whole truth, we have to explain matters on this plane, on the plane of material existence.

The laws of your spiritual world have no right to infringe upon the laws of your material world. Here is one man who is buried underground ; "Earth to earth returneth" is spoken at his grave. But let us see. The body indeed returns to earth, but the body has not perished, the body has simply undergone a change. The material elements of the body are existent in a changed form, in an altered state ; they have not perished. The same body of your friend will reappear in the form of a beautiful rose on the grave and will reappear in the form of fruits and trees one day. It has not perished.

Now, what is it about which we feel some doubt ? Is it the Spirit, the Truth, the real God that has perished ? No, no. That can never perish. The real individual, the true man could never perish, could never be destroyed. Then what is it about which we are doubtful ? It is the subtle body, in other words, the mental desires, the mental feelings, emotions, the cravings of the heart, the wishes of the mind, the

willing and yearning of the soul, as you might say. This is what makes up the subtle body. What about that? The man is buried, are these things also buried? No, no. They could not be buried. But what has become of them? All the question is about this subtle body which consists of your mental energy, the inner activity or inner emotions, feelings and desires. The resultant of this energy, emotions, inner desires, etc., the combination or aggregate of these, what becomes of that? To say that this goes on in the spiritual world,—and here I refer to a plane which you cannot prove by the mechanical laws—may be all right from your stand point, but Science wants a proof on the material plane of what becomes of this energy. You know the inevitable, universal Law which Science has placed beyond all doubt, namely, that nothing in this world can be destroyed. ✓ Here is the Law of the Persistence of force, the Law of the Indestructibility of Matter, the Law of the Conservation of Energy; it tells you that

nothing can be destroyed. Oh, well. If the body was not to be destroyed, but was simply to change its state, and if the Divinity in us was not to be destroyed, but was permanent, immutable, then should these mental desires, mental energy, inner life be destroyed? Why should they be destroyed? The irresistible Law of the Conservation of Energy tells us that they can never be destroyed. You have no right to say that they are destroyed. They must live on, they must live on. They may change their place, they may change their state, but they must live on, they can never be destroyed. Just as when you take a candle and light it, in half-an-hour we see that everything is lost, the wax, wick, and all, all gone. But Science proves, Chemistry shows that it is not destroyed, it is not lost. By means of a bent test-tube, containing caustic soda and another chemical, it is shown that all that was apparently lost of the candle, is present, is caught in that bent test-tube. When we have a saucer full of water, and all the water in it

has evaporated, the ordinary man will say, oh, the water is lost, the water is gone, but Physics tells us that it is not gone. By experiments it is shown that it is present in the air ; it cannot be destroyed.

Similarly, when a man dies, his mental energy, the desires, emotions, feelings apparently suffer a loss, and seem to suffer death, but Vedanta comes up with its Chemistry of soul, as it were, and proves to you experimentally that it is not destroyed and could not be destroyed. Then if it is not destroyed, what becomes of it ? We shall solve this question in the same way as we solve mathematical problems. We take up a problem and we look at the data as well as the *quisita*, the hypothesis as well as the required conclusion. We meditate upon both sides. Sometimes by meditating upon the hypothesis or the data alone, we succeed in proving the whole thing, and sometimes we have to take up the conclusion or *quisita* and reflect upon *that*, and to think and think, and to connect the *quisita* with the data or connect the conclusion with

the hypothesis. Well, what is the data and what is the *quisita* ? Life and death. These are the data and *quisita* ; the phenomena of birth are like the data and the phenomena of death are like the *quisita*, or *vice versa* ; it is one and the same thing. Here are so many people being born into the world, and there are so many people dying. Those people who are apparently dying, if their mental energy, or their desires, etc. die with them, then by assuming anything like that, you will be positing something against the established laws of Science. If our mental energies pass away, then there will be something passing into nothing, but you know that it is impossible. Something can never pass into nothing. To avoid that fallacy, you must believe that after death, mental desires, mental energy and mental activity do not pass into nothing ; you must assume that first, you must take that for granted. You must accept that, and the next question will be, ' What becomes of it' ?

Now the next question, what becomes

of the mental desires, etc., we shall consider by reflecting upon the phenomena of birth. So many people are being born into this world with different capacities, with different inclinations, different propensities, different physiognomy, different phrenology, different construction of the brain, some people with a heavy brain, others with a very light brain, some people with a round head, others with an oblong head. People in this world are being born with different potentialities and different capacities. How is that? Children of the same parents with diametrically opposite inclinations, how many parents are giving birth to Cain and Abel in the same house, Joseph and Joseph's brothers in the same house? Students going to College, living in the same Boarding House, reading with the same Professors, and yet with different inclinations altogether, with entirely different tastes, one liking Mathematics, another liking History, one a poet, another a dullard. Is there any difference in the inclinations or propensities of people or

not? There is a difference. You cannot deny that. Some people are born precocious, they are smart even in their childhood; others are very lazy even in their childhood. To what is this difference in taste or inclination due? Vedanta asks what is this difference of inclinations or this inherent difference of propensities, which we mark in different people, due to? How do you explain that? If you explain it by saying that it is God's will, that it is His work, that is no answer, that is simply evading the question; evading the question is unphilosophical; that is declaring your ignorance. Explain it by the established Laws of Science. If you say that it is God's will 'that they are being born with these different desires from their childhood', there again you are violating the established Law of Science. Here you are practically asserting that something is coming out of nothing, and that is absurd, you know. In order to escape this difficulty, you will have to assume or accept that the child brings this difference of inclinations and propensities

with him, as it were, from the other world. Children do not bring these different kinds of desires from nothing, but these desires are also coming from something; they do not come into existence from nothing; they have been existing before. In other words, all these desires which people bring with them at their birth are brought from previous existent form. These desires lived, existed, were present a short while ago—here we are considering the quisita of birth and also the data of death. Vedanta connects the two and says, when a man dies, his unfulfilled desires at the time of death could not be destroyed. Here was a stranger born with different pronounced desires. His desires could not come out of nothing. Could it not be that the desires which were buried with the man in the grave reappear with the new man that was born in a house? If you assume that, you escape from the terrible fallacy which you committed by saying that something is lost into nothing, and that something comes out of nothing. You escape that terrible difficulty

by accepting this Law of Karma, as the Hindus call it, and the whole phenomena of Death and Birth become so natural, become exactly in accord with the laws of nature, with the established laws of harmony in this universe.

And again you see, you will have to accept this Law of Karma through another law of logic, what the philosophers call the law of parsimony. When a thing may be explained by natural and usual rules, we should not resort to far-fetched, unnatural and hypothetical explanations. The Law of Karma gives you the most natural explanation, the plainest and the most scientific. In preference to this you should not resort to any extra or mundane explanations.

Here comes a question. Scientists say, "Oh, no; oh no, we will not explain the different propensities in new-born children by the Law of Karma, we ought not to resort to that; we can very easily explain all that by the Law of Heredity. The Law of Heredity will explain all that," but Vedanta says, the Law of Karma is not opposed

to the Law of Heredity. It covers that, it explains that, but at the same time the Law of Karma, in addition to explaining the Law of Heredity, also explains the apparent loss of mental energy at the time of death ; the Law of heredity does not explain that. So this Law of Karma has a greater claim on the attention of all scientists, all philosophers than the Law of Heredity by itself. How does the Law of Karma explain the Law of Heredity ? When a man dies, all his desires are apparently lost, cast to the winds. Vedanta says they are not lost ; as when a candle is burning, the wick and wax are not lost, but when apparently lost, the law of chemical affinity, as we call it, by chemical affinity the carbon combines with the oxygen, the hydrogen combines with the oxygen, is attracted to it by affinity. So these desires, this mental energy, or the subtle body of man, after death, by a law of affinity, spiritual affinity, or we might call it material affinity just as well, by a kind of affinity, these combine ; all your mental energy is drawn to a soil

where the environment, the circumstances will be congenial to its growth, helpful to its fruition, and of great aid in its development. In other words, the compound or resultant of your desires or mental energy is drawn to a place where you will find congenial soil, where all unutilized energies and unfulfilled desires will fructify, will be realized.

Thus does everybody select his own parents. We see again that when a man is alive, he is full of desires ; most of his desires are satisfied in his life-time, but some are not. What will become of these ? Will they be altogether ignored and lost ? No, no. When a bud is seen in a garden, it gives a promise of flowering and blooming ; the promise of the bud is carried out, is satisfied. We see that even the desires of ants and lower creatures are satisfied. Why should the desires of man be frustrated ? Why should Man be mocked by Nature or Providence ? He is not to be made fun of. His desires also must bear fruition. Most of our desires do bear fruition in our life.

Thus we see that it is the desires that become our acts, they are the motive powers. But many desires are not fulfilled. What will become of them? Vedanta says, "O man, you are not to be mocked at by God. All your unfulfilled desires and unsatisfied energy must bear fruit, if not in this world, then in the next."

Here is a question now. If we were existent in some previous birth, and if after death we have to reincarnate, how is it that we do not remember our past births? Vedanta asks, "What is Memory?" Here is Rama speaking to you, for instance, in a foreign language. Rama never lectured in India in the English language. While talking to you in English, not a single word of the mother tongue comes to Rama's mind, but is that Indian language entirely lost? No. It is there, but if Rama likes Arabic, Persian, or the other Indian languages, they can come to his memory at a moment's notice. Then, what is Memory? Here is the lake of your mentality; all the Indian languages, Persian, Arabic, and

Sanskrit are settled at the bottom of this lake in Rama's case. We can stir up the lake and bring up all these things to the surface at a moment's notice, and that is remembering the thing. You know a great many things, but all of them you are not conscious of. You can become conscious of them this moment by stirring up the lake of your mentality; by bringing them to the surface, they come into your mind or brains.

Similarly, Vedanta says, all your births and past lives are there in your inner lake of consciousness, inner lake of knowledge. They are there; at present they are settled at the bottom, they are not on the surface. If you wish to recall your past births, that is not a difficult task. You may stir up the very bottom of the lake of your knowledge and you can bring to the surface anything you like. You can remember even your past births if you like, but then it is not worth while to try the experiment, because, according to another law, the Law of Evolution, you have to go onward, you have to go ahead. Let the

dead bury the dead, let the past bury its past. You have nothing to do with that. You have to go ahead.

Again, according to the Law of Karma, all these things that you see in this world, all these things in which you are so much interested, which you like so much, by which you are attracted, Vedanta says, you like them, you are interested in them, you love them, you recognize them, only because you have been all that at one time, you have been rocks, you have been asleep in the rocks, you have glided with the streams, you have grown with the plants, you have run with the animals, and you recognize and see all of them. We can prove that by another argument now.

This is an adaptation of the argument of Socrates, or Plato rather. What is reminiscence? Reminiscence implies the knowing of a thing beforehand, which we remember now. For instance, suppose to these lectures some persons came together, always an inseparable pair. They came to the seven lectures that were delivered in

this hall, but to the eighth lecture, only one comes, the other does not. The friends will put this question to the separated man, to the separated companion, "Where is your friend, your dear one? Where is he?" Why will this question be put? This question is caused by the Law of Reminiscence, which is the Law of Association also. We saw the two together always, the two became familiar to us, the two became, as it were, one in our mind, the two were united; and when afterwards we see one of them, this one at once reminds us of the other. This is how association in the brain was established, this is how reminiscence was brought about. This very reminiscence implies a previous knowledge of the thing which we remember.

Now here is your syllogism. All men are mortal; John is a man; therefore, John is mortal. All your logic, all your argument, all your reasoning depends upon these premises—'all men are mortal', 'John is a man'. Speak only these two premises, hold back the conclusion, and at once in our

mind comes up like a reminiscence the conclusion—'John is mortal.' How is this conclusion brought about? Is it not brought about by the Law of Reminiscence as defined by Plato? It is. The three Propositions, 'all men are mortal,' 'John is a man,' and 'John is mortal,' are there. Out of these, two are placed before you, 'all men are mortal,' 'John is a man.' These two are placed before you, and all at once, by the laws of thought, as philosophers call it, the third proposition comes to your mind. It will come up in the mind of each and all, in the mind of every body. How is that? This is brought about in the same way, as when we see one of the friends, we are reminded of the other that used to be always in the company of this friend. Well, how could this reminiscence come about, how was this law of thought inherent in the brains of each and all? How was this law of thought which brought about this kind of reminiscence present in the minds of each and all? By a kind of reminiscence.

✓ Now reminiscence implies previous

knowledge. Every child that has a brain is capable of reasoning, we can argue with every child. When he begins to reflect a little, we may present to him this syllogism, and he will accept it.

Here we are proving a Proposition of Euclid. We arrive at the conclusion at once. This conclusion is brought about by reminiscence. This reminiscence, being inherent in the brains of each and all, is a sure proof of the fact that you have already been acquainted and familiar with the things which are revived in your brains by reminiscence. Now, in order that you should have been cognizant, familiar with the things which are revived in your brain by reminiscence, you must have learned and acquired them at some time or other. But you are sure that you did not learn or acquire them in this life. Where then did you get this knowledge? Vedanta says, in the previous birth.

Here is another question. Well, if we are the masters of our own destiny, none of us ever desires to be poor. How are we

born poor then ? All of us desire to be born rich, none of us want to be poor, and yet we are poor, we are born poor, most of us. How is that ? Vedanta replies, you should look at matters in their proper light, you ought to study them thoroughly. Do not count on half truths. Look at the facts from all sides. It is not true that everybody desires to become the Lord Mayor of London. It is not true that everybody wishes to become a millionaire. Here is a man who gets \$ 5.00 a week ; his ambition is only to be promoted to a position where he may get \$ 7.00 a week. Never does the idea enter his mind to become the Lord Mayor of London. No, it is not true, you see.

And look at the matter from another standpoint. People are inconsistent and unreasonable in their desires. They do not adjust their desires to the circumstances, they become slaves to desires. They are not masters of their desires, and thus despite themselves, by their own desires they are led into straits and difficulties, they are led into trouble and anxiety.

Now comes the interesting part of the talk for each and all. Suppose, here is a man who wants to satisfy his animal passions ; he does not want to have anything to do with knowledge ; he wants to meddle in no way with spirituality, with religion, with morality, with name or fame. He wants to have nothing to do with these things ; all that he wants is to satisfy his animal desires, his sensuous appetites. This man dies. (This is an hypothetical case, but this is to illustrate the matter.) Now what kind of parents will he make for himself ? His desire does not require him to be born of learned parents, the kind of energy which is in him does not demand any rich parents for its congenial soil. It does not demand any educated or civilized parents. No, Vedanta says that if this man is entirely made up of animal passions, he will get a most proper and befitting body in the form of hogs or dogs, because there he will inherit a body which is not tired of eating, which is not tired of gratifying animal desires, a body which is fit for making a fool

of himself. He will get a body of that kind. In order that his desires may be fulfilled, he must be born as a hog or dog. Thus is he the master of his own destiny, even if he is a dog or hog.

When the people of this world desire anything, they do not see what the consequences will be, they do not see to what they will be led, and afterwards when they receive the consequences of their desires, they begin to weep and cry and bewail their destiny, bewail their stars, they begin to weep, gnash their teeth and bite their lips. So even while you are desiring, see what the consequences will be. It is you yourself that bring about this misery, and nobody else.

Rama will tell you now the story of a poet in East India. He was a Mohammedan poet, a very good man, a clever man. You might call him a very clever and witty man. He was living at the court of one of the native princes who was highly interested in him. One night, the native prince kept him long in his company, and

this poet amused the prince with all sorts of poems, witty stories, and most amusing tales. The prince went to bed very late on account of being amused by the witty poet to such a degree that he forgot all about his sleep. The queen asked the prince what was the cause of his delay, of his unusual delay in retiring to his rooms. The prince replied, "Oh, we had a wonderful man with us this evening; he was so good, so splendid, so witty and amusing." Then the queen enquired more about him, and her curiosity made the king expatiate upon the capability and attainments of the poet to such a degree that they had to sit until a late hour, so that it was near dawn when they retired. Now the curiosity of the queen being excited to the highest pitch, she asked the prince to bring this witty poet before her some day. Well, the next day this witty poet was brought before the queen. You know, in India the customs are quite different from those in the West. In India, females live in separate apartments and do not mix much with

males, with gentlemen. They live apart; especially Mohammedan women, not Hindus, wear heavy veils and do not let anybody see them excepting their husbands or those who are very pure noble and pious. Well, this poet was brought by the king into the harem, as we call it, into the private apartments of the ladies. There he sang his poems and recited his stories; the ladies were highly amused. Then the poet gave out that he was blind, he was suffering from a disease of the eyes, but he was not blind in reality. Now the wicked intention of this poet was to be allowed to live in the private apartments of the ladies, so that they might not mistrust him, and the ladies thinking him to be blind might be free in their walks and talks, in going from room to room, and might not keep any veils on their countenances when passing by him. Now, believing him to be blind, the prince allowed him to remain in the apartments of the ladies. But you know, truth cannot be concealed.

“Truth crushed to earth shall rise again,
The eternal years of God are hers.”

It cannot be concealed, it will be out one day. One day this poet asked one of the maid-servants to bring something to him. You know, those people who become a little rich in India become very lazy. The sign of riches is looked upon to be laziness. You are a very noble man if you can do nothing yourself ; if some body has to come and help you to get a seat in the carriage, you are a most noble man ; if somebody else has to help you to dress yourself, then you are a most noble man ; if somebody else has to come and help you even in your walks, then you are a most noble man. Thus dependence is the sign of honour. Independence and self-mastery are looked upon to be dependence and servility. When this poet got an honourable position in the house of the prince, he thought it beneath his dignity to leave his seat and bring a chair to where he wanted it. So he ordered one of the maid-servants to do it, but she replied harshly, bluntly that she had no leisure, she could not spare the time. After that there appeared another servant and he beckoned

to her to come forward to him and asked her to move the chair, but she said that there was no chair in the room. He said, "Bring that basin of water to me." She said, "There is none in this room ; I will go into the other room and bring it to you." He said, "Bring it, there is one in the room, do you not see it, there it is." In his anxiety to get the thing done, he forgot himself. That is what happens. This is how truth plays a joke with liars. You know Lady Macbeth perpetrated that deed, but she could not conceal it. The truth made her mad and she confessed it to the Doctor, of her own accord. That is what happens. This is the Law of Nature. When this poet said, "Here it is, do you not see it?" the maid, at once, instead of doing that job for him, ran straight to the queen and divulged the secret, and said, "Lo ! that man is not blind, he is a wicked man, he ought to be turned out of the house." He was turned out of the house, but about three days after he actually became blind. How is that ? Why, the Law of Karma comes and tells

you that this man becomes blind by his own will. He is the master of his own destiny. Blindness is brought on himself by his own self, nobody else makes him blind; his own desires, his own cravings make him blind. Afterwards, when blindness comes, he begins to weep and cry, to gnash his teeth and beat his breast.

There was a man carrying a heavy weight upon his shoulder; he was old, weak, and feverish, and lived in a hot country, India. He sat down under the shade of a tree and threw off his burden from his shoulders and rested a while, and cried, "O Death, O Death, come, O Death! Relieve me, relieve me." The story says that the God of Death appeared to him on the spot. When he looked at him, he was astonished, he trembled. What is that hideous figure, that monstrous something? He asked the God of Death, "Who are you?" The God of Death said, "I am he whom you called; you have called me just now and I have come to satisfy your wish." Then the old man began to tremble and said, "I did not call you to

put me to death, I called you simply to help me to lift this burden and put it on my shoulders."

That is what people do. All your difficulties, all your troubles and what are called sorrows are brought about by your own self; you are the master of your own destiny, but when the thing comes, you begin to cry and weep; you invite Death, and when Death comes, you begin to cry. But that cannot be. When once you bid the highest price in an auction, you will have to take the thing. When you make the horse run, the carriage follows the horse. So when once you desire, you will have to take the consequences. How is it that people usually die in their old age and very few die in their youth? Vedanta says when people become old, their bodies become diseased? They are harassed by sickness and then they begin to desire death; they begin to ask for relief and relief comes. Thus your death is brought about by your own self. Everybody is a suicide according to Vedanta. Death comes the moment

you wish it to come. How is it that people die in the prime of life? You will not, perhaps, believe Rama at present, but if you make correct observations, you must concur with what Rama states just now. Rama has observed many people dying in the prime of life; Rama entered into their private life, enquired into the whole matter, and came to know that these young men in their heart of hearts sought death, they were sick of their circumstances, and wanted to change the surroundings. That is always the case. There is no time now to advance any concrete illustrations, but this is a fact.

There was a bright young man working as a Professor in one of the sectarian Colleges in India. In one of the public meetings, he declared his life to be given to that cause, he dedicated himself to that cause. He worked there most zealously for a time and then his opinion changed, his thoughts expanded, his mind broadened, his views enlarged, and he could no longer work with these sectarians, and these

sectarians could not sympathize with him in their heart of hearts, yet he had to pull on with them, because he had committed himself, because he had bound himself to their cause ; there was no escape for this young man. His heart was in one place and his body was somewhere else, the heart and the body were disunited. This could not be, this could not go on. The man died ; he could not change his circumstances by any other means than by death ; by death were the circumstances changed. Thus even death is not the bugaboo that it appears to be.

You are the master of your circumstances, you are the master of your destiny. How is it that people are made miserable ? How is it that difficulties are brought about ? By the conflict of desires. You have one kind of desire which wants you to do one kind of act, and then you have other desires which want you to do differently. Both desires are there. One desire wants to raise you to a certain position as a writer, a speaker, a professor, a lecturer, or a

preacher ; one kind of desire wants you to go that way ; another kind of desire comes and wants you to become a slave to the senses. Here are conflicting desires which cannot go together. What happens ? Both must be fulfilled. While one is being fulfilled, the other suffers and you are in pain. While the other one is being fulfilled, the first one suffers and you are in pain. This is how people bring about suffering on themselves. Even your suffering shows that you are the master of your own destiny. Rama will illustrate this by a very pretty story.

A man in India had two wives. You know the Hindus never believe in polygamy, but the Mohammedans do. It was a Mohammedan who had two wives. One of them use to live upstairs and the other on the lower story. One day a thief broke into the house. He wanted to steal all the property, but the members of the house were wide awake, and the thief could not get an opportunity of stealing anything. Near dawn, the members of the house saw the thief, and they caught him

and took him before a magistrate, or to the police magistrate. Nothing was stolen, yet the thief had broken into the the house. That was a crime. The Magistrate put some cross questions to the thief, who at once admitted that he had broken into the house with the intention of stealing something. The Magistrate was going to inflict some punishment upon him. The man said, "Sir, you may do whatever you please, you may throw me into a dungeon, you may cast me before dogs, you may burn my body, but do not inflict one punishment upon me." The magistrate being astonished asked, 'What is that'? The man said, "Never make me the husband of two wives. Never inflict this punishment upon me." Why is that? Then the thief began to explain how he was caught, how he had no opportunity to steal anything. He said that all night long the master of the house had to stand upon the stairs, because one wife was pulling him upstairs and the other was dragging him downstairs. The hair of his head was pulled out and the stockings on

his feet were torn off; he was shivering with cold all night long, and thus it was that he had been caught, and had no opportunity of stealing anything.

So it is, all your sufferings come through your conflicting desires, and your desires are not in harmony, but are at war with each other; and you know a house divided against itself must fall. So, examine your own hearts and minds and see if there is peace there. If you have singleness of aim and unity of purpose, you will have no trouble, you will have no suffering, but if there is conflict and discord, the house must be pulled down, you must suffer.

This is the cause of your suffering, and it is brought on by yourselves. You are the masters of your own destiny. A man has lower desires as well as higher. There is warfare between the two, but according to the universal Law of Evolution, in this strife and struggle, the fittest must survive; the survival of the fittest is the plan of nature. Thus in harmony with this universal law of the survival of the fittest, in this warfare,

those desires carry the day which have the most strength in them. But whence does this strength come? Strength comes from truth, and truth only. Those desires alone which have more of the truth in them, more of righteousness, justice, godliness or purity, will carry the day. You will have to improve and progress at the bayonet's point. You cannot stagnate in sensuality all the time. You cannot stagnate in selfish greed and avarice. You will have to rise, slowly but most surely. Here is Happiness before you. Here is the Law of Karma holding out Happiness to each and all.

Why must desires be fulfilled? Vedanta says your real nature, your real Self is immortal; Rama is immortal God. Now all your desires, mind and body being only ripples and waves in the ocean of Truth, in the waters of Eternity, partake of the nature of the substance of which they are made up. The true God, Divinity or Self makes the world as His breath. The world is my breath. In the twinkling of thy eyes, I create the world. In the twinkling

of your eyes, the world is created ; (I am yourself). All these desires partake of the nature of the Divinity as well as of the little selfish ego. Now, that phase of the desires which depends upon the Divinity or the Immortality within, obliged all the desires to be fulfilled. Now, those elements in the desires which rest upon Maya, cause a delay in the fulfilment of the desires. This delay in the fulfilment of your desires is caused by the Maya-element of your desires, and the certainty of the fulfilment of your desires is due to the inherent godly nature of your desires. Well, you will say how are desires godly ? All desires are nothing else but Love, and Love is nothing but God. Is not Love God ? All desires are of the same sort as Gravitation. What is Gravitation ? Here is the Earth attracting the moon. Here is the Sun attracting the Earth. Here are the planets attracting each other—'universal love,' here is the law of affinity, one atom attracting the other. What is the force of cohesion in molecules ? One molecule attracting another molecule.

Attracting is desiring from your standpoint. Why this attraction, this force, this cohesion, or chemical adhesion, gravitation? All this is desire. All your desires are godly. Thus the godly nature of your desires insists upon their fulfilment; but when you make them selfish or personal, their selfish character makes the desires partake of the nature of Maya and thus they are delayed in fulfilment.

In order that your desires may be fulfilled smoothly and easily, and may be realized to your entire satisfaction, you have to lessen the Maya-nature of your desires, you have to bring into predominance the godly or unselfish nature of your desires, and they will bear fruition.

Well, what is the philosophy of prayer? How are prayers heard, we shall take up the subject some other time.

OM ! OM !!

We will read a poem and then stop.

Once realize that you are the master of your destiny, and how happy you do feel. When you are chanting OM, and when you

feel that you are the master of your own destiny, there is no longer any need for crying and weeping, and feeling miserable. You have made your circumstances different. Realize your mastery, do not feel yourself to be a slave of your surroundings, realize this truth, feel this truth that you are the master of your own destiny ; and whatever be your circumstances, your surroundings, whether the body is put into jail, or is being carried away by a swift current, or crushed under the heels of somebody, remember "I am He," Who is the master of the circumstances. "I am not the body, I am He, the master of destiny." Your friends are made by you. It is your own desires that place around you those whom you call friends. It is your own wish that has placed around you those whom you call your foes. O foes, you are made by me, O friends, you are my creation. Realize that idea and feel that, and how happy you become.

Oh, brimful is my cup of joy,
Fulfilled completely all desires ;

Sweet morning's zephyrs I employ ;
'Tis I in bloom their kiss admires,
The rainbow colours are my attires,
My errands run like lightning fires,
The smiles of rose, the pearls of dew,
The golden threads, so fresh, so new,
All sun's bright rays, embalmed in sweetness,
The silvery moon, delicious neatness.
The playful ripples, waving trees,
Entwining creepers, humming bees
Are my expression, my balmy breath,
My respiration is life and death.
What shall I do, or where remove ?
I fill all space, no room to move.
Shall I suspect or I desire ?
All time is me, all force my fire.
Can I be doubt or sorrow-stricken ?
No, I am verily all causation,
All time is now, all distance here,
All problems solved, solution clear.
All ill and good, all bitter and sweet
In those my throbbing pulse doth beat.
All lovers I am, all sweethearts I,
I am desires, emotions I.
No selfish aim, no tie, no bond,
To me do each and all respond,
Impersonal Lord, in foe and friend,
To me doth every object bend.

AFTER DEATH
OR
ALL RELIGIONS RECONCILED.

*Lecture delivered at the Golden
Gate Hall on January 15, 1903.*

The Immortal, the Object of all religions, in the form of ladies and gentlemen:—

So far the lectures delivered in this hall have been very hard, the subjects were tough, a little abstruse ; but to-night's discourse is comparatively easy.

A few years ago, when Rama was in East India, a book by a Reverend Doctor, an American gentleman, a Professor in a University in East India, came into Rama's hands. The subject of this book was "After Death." By a very beautiful allegory it was shown that this world is like

one station and the other world is like another station, beyond the bay, beyond the seas; and all those who have to go beyond this bay have to purchase tickets. Those who do not possess the right kind of tickets will be thrown overboard into the deep abyss. Those who have the right kind of tickets will be allowed to pass on to the goal, to the destination. Tickets are of several kinds, first class, second class, third class; etc. Then there are some counterfeit tickets. They are white, black, yellow, green, etc.; but the real, genuine tickets, the right kind of tickets which have to take you to the destination are red, besmeared with the blood of Jesus, the Christ. Those alone who have such tickets, will be allowed to reach the destination successfully; others never, never. The white, black, yellow, and other kinds of tickets were the tickets of other religions, so to say, and the red tickets bore the blood of Christ; they were the Christian tickets. This was the subject of the book, and it was very beautifully brought out.

The Reverend Doctor had lavished all his ingenuity and all his knowledge of English literature in writing that book.

Something like this is the belief, not only of Christians but of men of all other religions. Mohammedans say that after death, the ticket collector, the great station master, or the Examiner of Accounts, is Mohammed, and those who do not bear the sign of Mohammed will be cast down into hell. Other religions also have ideas of the same sort, and they say that all the dead, whether they died in America, Europe, Africa, Australia, or Asia, will be subjected to the disposal of a single man, let it be Christ, Mohammed, Buddha, Zoroaster, Krishna, or anybody ; and this is the cause of all the warfare, strife and struggle between religions. This superstition, this dogmatic view, is the cause of most of the bloodshed in this world, the bloodshed that has been carried on in the name of religion.

The view of the Vedanta Philosophy on this subject is to be laid before you. Vedanta

reconciles all these religions, and tells them that each of them may be right without encroaching upon the rights of others. In order that you may be right, it is not necessary that you should wrong your fellow brothers. This is a vast subject, and in the short space of an hour or so, we can only dwell upon the most salient features of the subject, as treated by the Vedanta Philosophy.

All progress in this world is in a line of beauty ; all the evolution and progress in the universe is in a rhythmic line ; all vibration in this world is harmonic ; we have rise and fall, ups and downs, in regular order. As Mathematics shows, for every maximum there must be a minimum ; maximum and minimum points alternate ; day and night we have rhythmic motion. When you have to move, you move one foot and then the other. The seasons of the year follow in regular succession, the same seasons over and over again, periodic motion as it is called. We have periodic motion in this world ; every day you wake up

and go to bed, you go to sleep and you rise. Just as sleep and wakefulness succeed each other in regular succession, similarly, according to Vedanta, life and death, death and life, also succeed each other in regular order. In this whole universe, never, never, at any place we had an abrupt stoppage. Time, does it ever stop? No. Do you know when Time began? Does Space ever stop anywhere? No. There is no end. Do rivers ever stop? You say they do. No, they do not. The rivers that enter the ocean rise up in the form of vapour, go back to the mountains, and again they flow to the sea, and from the sea go back to the mountains. Suppose, here is a candle; it burns away in an hour or so, wick and all. You say it dies; no, it does not. Chemistry shows that it does not die. It simply undergoes change. The carbon dioxide and water, that are produced out of it, appear again in vegetables. Nothing dies. All progress is in a circle, or rather spherical, in this world. See here, you are alive, you die. Will this state after death continue

for ever ? You have no right to say that ; to make a statement of that kind is against the laws of nature. There you begin to defy the most stringent laws which govern the world, when you say that after death there is eternal damnation, and no more life ; you have no right to speak that way. If god, after a man is dead, casts him to eternal damnation, then what a revengeful God He is. A man works for his three score and ten years and dies ; poor fellow, he did not have the opportunities of receiving the right kind of education, he did not get the right means to elevate himself, he was born of poor parents who could not impart to him education, who could take him to no Church, and he died. This man did not possess a ticket besmeared with the blood of Christ. Now this man is to be cast into hell for ever and ever. Oh, is that not a most revengeful God, Who does that ? In the name of justice you have no right to make a statement of that kind. *According to Vedanta, when a man dies, he should not remain dead for ever. After every death

there is life, and after life there is death, and in reality death is a mere name, death means change of state and nothing else. Death has nothing abominable, nothing horrible in it. It is a big mistake when we make a great bugaboo of it; there is nothing terrible in it, it is simply a change of state.

Well, so long as you are alive in this world, suppose for 70 or 80 years, you are enjoying a long, long wakeful state; the life in this world is a long, continued wakeful state, and after life the so-called death is, according to Vedanta, simply a proportionately long sleep. This death, according to Vedanta, is a long sleep. Just as in every 24 hours, after enjoying some three or four hours of sleep, you get up again, so after enjoying the rest of death, you have to be born again into this world, you are reincarnated or re-born. Rebirth or reincarnation is like waking up again after enjoying a nap.

According to Vedanta, after a man dies, he is not reincarnated on the spot at once.

When a seed falls from a tree, the seed does not spring up into a new tree all at once, it takes some time. When a man leaves one house, he does not immediately enter another ; it takes him some time. Similarly, after a man is dead, he is not reincarnated immediately. He passes through an intermediate state which we call the state of 'death,' or the state of long sleep. Now what about this state ? What kind of state is this, the state between death and the second birth ? It is a state of sleep, and it has all the properties of sleep. You know that when a man goes to sleep, in his dreams he sees about the same sort of things which he has been working at in his wakeful state. That is the common rule. There are sometimes apparent exceptions to it, but usually a man in his dreams sees the same sort of things as he does in his wakeful state. Those people who study in Universities for examinations will bear Rama out in this statement, that when their examination is very near and they are preparing

for it most laboriously, in their dreams they often see the same sort of things and they keep doing the same sort of work as kept them busy in the daytime. After they have gone through the examination, and are expecting the results, and wish that they shall come out successful and head the list of successful graduates, in those days when they are in a state of suspense, they keep dreaming about the result of the examination. The people who love a particular subject or object, cannot but dream about it at night.

When Rama was a student preparing for the Bachelor of Arts Examination, a fellow-student used to live in the same room with him. This fellow-student was a very playful young man. He used to while away his time in singing, dancing, and playing. One day a gentleman asked this friend, how many hours he used to devote to his studies. He smilingly said, "Full 18 hours." The friend said, "What does that mean? You waste four or five hours in my presence, before my eyes; I know that you sleep about

8 or 9 hours out of the 24, and that leaves you only 10 or 12 hours, and yet you say that you read for full 18 hours." The young man said, "You have not studied mathematics. I can prove that I read for full 18 hours." The gentleman said "Well, how is that?" The young man said, "I and this Rama live in the same room; as a matter of fact, I read for 12 hours and he reads for 24 hours, that makes up 36; strike the average, 18 falls to his share and 18 to mine." The gentleman said, "Well, admitting that you read for 12 hours, but I cannot admit that Rama reads for full 24 hours. How is that possible? I know that Rama is a very hardworking student, I know he is preparing so many subjects, and he is not only doing the University work, he is doing four times as much work extra and preparing many other subjects, and doing all sorts of work, but still the laws of nature will not allow him to work for 24 hours." This fellow student began to explain. He said, "I can show you that when he is taking his dinner, he never allows his mind

to idle away a single second ; I can show you that he always has with him a paper on which there is some scientific problem to reflect upon, some mathematical or philosophical subject, or some book or poem which he may commit to memory ; he may be writing a poem or doing some sort of work or other, he never wastes a moment when he is taking his meals. When he is in the toilet room, he is drawing with a piece of chalk, figures on the wall ; when he goes to sleep, he is working at some problem or other, he is always dreaming of the same subjects which occupy his mind during the day. Thus his 24 hours are devoted to study."

Well, there was some truth in his statement. The man who devotes full 18 hours of his time to study, in his dreams can do nothing else but the same kind of work which he has been doing in the daytime. Sometimes people say that they see in their dreams such things as they never saw before. Vedanta says, "No." Here comes a man ; he says that he saw in his dream a monster. He had the head of a lion, the back of a

camel, the tail of a serpent, the feet of a frog. He says that he never saw an animal of that kind before. Vedanta tells him, "Brother, you have seen a man, you have seen a serpent, you have seen a camel, you have seen a frog; and the tail of the serpent, the head of the lion, the back of the camel, the feet of the frog, you have united together in the dream and made a new object. ✓ So, in reality everything that you see in your dream, this apparently new kind of monstrous animal, even this you have seen in your wakeful state."

A man who has never been in Russia, and has never heard about it, never finds himself in his dreams in St. Petersburg. Never, never. Does a philosopher in his dream do the work of a cobbler? Even if he lives next door to a cobbler and sees the cobbler frequently in his dreams, he never finds himself engaged in that work of cobbling or mending shoes.

✓ This being the case, in your long sleep of death, what should you expect; the period between the death and the next birth, the

period of long sleep, how is that to pass ? Vedanta says this will pass in your hells or heavens, this will pass in your paradises or in your purgatories. What are these paradises, these hells and heavens ? These are the dreamlands which pass between one death and the next birth. Here is a man, a true Christian, who has been living a most pious, religious and devout life, who has been attending Church every Sunday, who has been offering his prayers every evening. He has been invoking the grace of God at every meal that he has taken, and has been keeping the Cross of Christ on his breast all his life, he has been meditating upon Christ all the while that he was awake, from his birth until his death ; he was all the while living, moving, and having his being in the holy presence of Jesus, the Christ. This man has devoted his wakeful state of 80 or 90 years to the love of Christ, he has devoted all his thought to Christ, he has been expecting after death to find himself seated on the right hand side of Jesus the Christ, and he has been dreaming and

thinking all his life about the angels, seraphims, and cherubims that will greet him after death. According to Vedanta, a devout Christian of this kind will find himself after death on the right hand side of Jesus, the Christ. Verily, verily, after death, during that long, long sleep, between this death and the next birth, he will find himself surrounded by the cherubims, the seraphims, and the angels who are singing hallelujas all the while. There is no reason why he should not find himself in their midst. Vedanta says, 'O Christians, if you are devout, if you are really in earnest and faithful, you will get the promises in your books fulfilled. But find no fault with the Mohammedans and the Hindus. If a Mohammedan is a true Mohammedan, if he has been devoting all his wakeful state of 70 or 80 years of his life in the same way as prescribed by Mohammed, and has been thinking of and looking up to him and been offering prayers five times a day in the name of Mohammed, (you know Mohammedans offer prayers four or five times in every

24 hours, and they are very strict, very devotional), if he has been all the time living in the name of Mohammed, and if he was always ready to lay down his life in the name of Mohammed, (these Mohammedans are very earnest, most zealous, and you might even say, sometimes bigoted fanatics), then what will become of a Mohammedan of this kind, the dream of whose life has been to serve the cause of Mohammedanism, to make the name of Mohammed resound from one end of the world to the other? Nothing will happen to him which is contrary to the Laws of Nature. ✓ The Law of Nature is that what we are dreaming in our wakeful state, the same we shall dream when we go to sleep. He has been dreaming of Mohammed, of the Paradise, of beautiful gardens and damsels; the rivers of wine that are promised by his Prophet after death; he has been dreaming of magnificent palaces and objects of luxury in heaven, after death. Vedanta says, there is not a law or force in nature, which can prevent his enjoying the kind of heaven about which

he was dreaming. He must see a heaven of the same sort, he must find himself after death, in a paradise of the kind promised by his Prophet.

But Vedanta says, "O Mohammedans, you have no right to place all the people in this world, after death, at the disposal of your own Prophet, at the mercy of one Mohammed only. Let Christians enjoy their thoughts; make them free, do not want to subject all these, whether they die in Europe, America, East India, Japan, or China to the mercy of Mohammed. "If they believe in Mohammed, all right, otherwise they are damned," you have no right to speak that way, to be so cruel. If you are a follower of Mohammed, you will have a heaven of the kind which you desire, and so with all religions. If you are true to your dogmas or creed, after death you will have a heaven of the same sort as you are expecting. In reality, hell or heaven after death is dependent upon yourselves. You make the heaven after death and you make the hell after death.

In reality the heaven and hell are simply your dreams, nothing more, dreams which appear to you to be real at that time. You know dreams appear to be real when we are dreaming. So these hells or heavens will appear to you to be real after death, but as a matter of fact, in reality, they are nothing more than dreams.

One thing more might be said. People say that if the promises held out to us by our Scriptures, are to be true after death, we shall have Eternal Happiness. Our Scriptures hold out the promise either of eternal happiness or of eternal damnation after death. What about that? Vedanta says, 'what is Eternity'? You know, Eternity is something pertaining to time, long long time, infinite time. You know that the time of the wakeful state is different from that of the dreamland. In your wakeful state time is of one kind, and in your dream state time is of another kind. In your dreamland, sometimes an object appears before you which you look upon as being of 5,000 years standing. Suppose in your dreams

you see a mountain ; that mountain has been posited by you on the spot, instantaneously, from the standpoint of the wakeful state, but from the standpoint of the dreaming state, it was posited 5,000 years ago. Vedanta says that in your dreams, you find your self in your paradise from eternity ; you will live in heaven or hell from eternity, from the standpoint of the dreaming subject, but not from that of the wakeful subject.

It is true that you will find the promises held out to you by the Bible to be right, because in that state you will think that you have been living in that state for ever and ever. It will be eternal to you. That which is eternal from the standpoint of the dreaming self is nothing from the standpoint of the wakeful self.

This gives you some idea of how Vedanta reconciles different religions after death.

But what about Transmigration ? What about the people who are called *Mukta Purushas*, or liberated souls ? Vedanta says that it is not everybody who after

death has to undergo these stages of heaven and hell, or who is reborn after death. It is not everybody. There are what are called liberated souls. Who are they ? These are not to be subjected to reincarnation ; they are free ; these are not to find themselves imprisoned in hells or heavens ; all hells or heavens are in them ; all the worlds are in them. A few words must be spoken about these.

In your dreams you have two sorts of phenomena, the subject and the object. All these rivers, mountains, hills, by which you find yourself hemmed in, are the object ; this dreaming self which finds itself hemmed in, this traveller, this pilgrim, is the subject. In your dreams you know there are many things. One of them is what you call 'myself,' and the other things are what you call "the objects," different from me. This which you call 'myself' is the 'subject', and the other things which you call "not self" are the 'object' ; usually in your dreams there is this division, the subject and the object. Vedanta says that

the subject as well as the object are your creation, the creation of the real Self, the creation of the wakeful Self. Dr. Johnson, the lexicographer, who, you know, was called the Prince of Talkers, could not suffer himself to be defeated in argument, he would always have the last word on his side. Somebody said about him that if his pistol missed fire, he knocked you down with the butt end of it. He must always have the victory on his side, and if anybody ever got the better of him in an argument, he would move heaven and earth to avenge himself. He dreamed once that Edmund Burke, the orator, defeated him in an argument. For a man of Johnson's nature, this dream was like a nightmare ; it startled him, it woke him up, he was in a state of restlessness, and did not know how to get to sleep again. You know the property of mind is that it always seeks rest and wants peace. When it is disturbed, it hankers after rest, the reason being that real peace is its home, it must seek its home. He must seek peace

somehow or other. He consoled himself with this thought ; If I go to Edmund Burke and say, "Burke, Burke, by what argument did you defeat me in my dream ?" Burke will not be able to reproduce the argument. I know the strong arguments he advanced when I was asleep, and I know the weak arguments which brought about my defeat. I know both, I know the victorious as well as the defeated side ; but Edmund Burke does not know anything about it. Thus it is my own brain that furnished the arguments on both sides, it is I myself that appeared as Edmund Burke on one side and as the defeated Johnson on the other.

✓ So Vedanta tells you that in your dreams, it is you yourself that appear as the object on one side and as the subject on the other. It is you yourself, it is the real Self in you that appears as mountains, rivers, forests, as birds, beasts and animals on one side and as the bewildered pilgrim on the other. You are the subject and you are the object.

So, according to Vedanta, in your long sleep of death, you are hell and heaven, and you are the man who is enjoying heaven or suffering in hell. Realize that and you become free.

There was a woman who possessed this knowledge of Vedanta. She was going through the streets with fire in one hand and cool water in the other. People came up to her and asked, "What do you mean by carrying cool water in one hand and fire in the other?" The man who put this question was a great Missionary. She said, "With this fire I am going to set your paradise and heaven on fire, and with this water I am going to cool down your hell." To a man who possesses this knowledge that he himself is hell or he himself is heaven, to him your heaven and hell lose all their attractions and fears. He stands above them. What about this world of yours, what about this wakeful state which you enjoy so much? Vedanta proves that even this solid seeming world, this rigid, stern world, is unreal, not different from

your dreams. There is a difference only of degree and not of kind. Your wakeful world is also a dream, a solidified dream, and in this solid seeming world of yours, Vedanta says that the object as well as the subject are the creation of your real Self and nothing more. It is your real Atma that becomes cities, towns, rivers, and mountains on the one side, and the forlorn traveller, a pilgrim in this world on the other side. The same that appears as the subject is the object, and the same that appears as the object is the subject, even in your wakeful state.

✓ Death means only the subsiding of the subject and not of the object. You are dreaming ; suppose in your dreaming state, you find yourself in Berkeley, but in reality you are asleep in San Francisco. There in your dream, what was Berkeley and what were all the scenes connected with it? They were the object and you that were in Berkeley were the subject. Now you know that sometimes we have double sleep, sometimes we sleep in sleep, just as

we have compound interest, and so here is dream in dream, or double dream. If you go to sleep in Berkeley, then this is an example of double sleep. What happens? You wake up again. Sometimes in dreams we fall asleep at one place and get up again in one continuous dream, so here you were lying down, and in the dream you find yourself in Berkeley. Berkeley was the object and you were the subject. The subject fell asleep, the object Berkeley remained the same, the subject subsided and got up again. You found yourself again in Berkeley but your sleep continued just the same ; from Berkeley you went to Los Angeles. In Los Angeles you put up at the house of one of your dear friends and went to sleep again. There Los Angeles, the house of your friend, etc., were the object, and you were the subject ; there the subject subsides or goes to sleep and gets up again. After enjoying a nap in Los Angeles, you go up to the Lick Observatory. There at the Lick Observatory you enjoy a nap ; the Lick Observatory was the object and

you were the subject. The subject subsides for a time and gets up again. From the Lick Observatory you go to some summer resort, and while there, some one of your family comes and wakes you up. Here you were the summer resort as well as the man who was enjoying the summer resort. When you wake up, the subject as well as the object go away, both of them disappear; the subject as well as the object both disappear, but when you were dreaming, the subject alone subsided and the object remained; you were not really awake.

Now for the application of this illustration. According to Vedanta, this universe, this wide world, is also a dream. In this dream of a wide world, all time, space, and causation, all this universe which you see outside is the object, and what you call "my body," "my little self," is also the object. When an ordinary man dies, what happens? The long dream of Maya or Ignorance is not destroyed, but remains just the same. He dies. Death simply means the subsiding of the subject,

the object remaining the same, unaltered ; so when a man dies here, he wakes up again in the next birth. He finds the same world around him as he loved when he died ; suppose in the second birth he lives for a period of 80 and 90 years, and then dies again. Then again we see that in the second birth which was like Berkeley or Los Angeles, the object remained the same and the subject only subsided for a while ; the result is that after a time he is reborn. In the third life, he lives for a period of 70 or 80 years, then again he dies. The object which was like the Lick Observatory, remains the same, the subject subsides and makes its appearance again. In this way, it is birth and death, birth and death, which will continue until the subject and object subside together. So long as the world appears to you to be different from you, you are an imprisoned personality in this world, you will always remain bound to this wheel of transmigration, birth and death; it will go on revolving around you and crushing you down, bringing you up

and taking you down. You will never find any rest or peace.

Now Vedanta says, he who escapes, finds the subject as well as the object in himself. When we wake up like Dr. Johnson to the realization that we are the subject and the object of the dream, we are free. The world is my body and he who can say the whole universe is my body, is free from transmigration. Where can he go? Where can he come? There is no space which is not already filled with him; he is the infinite one. Where will he go? Where will he come? The universe is in him; he is the Lord of lords, free from transmigration. The one desire which is sucked in with the mother's milk by every child in East India, is to get himself to such a realization that he may no longer remain subject to transmigration, that he may escape, and in God-consciousness find perfect happiness and full bliss.

In Milton's life there is a very beautiful story told about a lady who was his wife. In her dream she saw her husband, and her

heart was leaping in her bosom for him. She embraced him and said, "My lord, I am wholly yours." Just at that moment, she woke up and found that a dog that had been sleeping in the same bed with her had been pressing its body to her; that dog leaped out of the bed to the floor, and in reality it was the pressure of the dog that appeared to her in her dream to be her lord, her husband. Had the dog pressed its body more and more, she would have felt a mighty Himalaya on her breast. And Vedanta says, so long as the dog of ignorance, the dog of Maya remains pressing you down, your dreams are continually changing from good to bad, and from bad to good, sometimes a husband and sometimes a mighty Himalaya presses on you. You will be always like a pendulum oscillating between a tear and a smile; the world will weigh heavily upon your heart, there will be no rest for you. Vedanta says, "Get rid of this dog of ignorance, make yourself God Almighty, make yourself That, realize That, and you are free.

In thousand forms must those attend surprise,
Yet all beloved one, straight know I Thee,
Thou mayest with magic veil Thy face, etc.,

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REPLIES TO CLASS QUESTIONS.

Golden Gate Hall, Sunday, January 25, 1903.

The Immortal in the changeable forms
of ladies and gentlemen :—

Ques.—Why do young children die ?

(We have no time to deal with these
questions in detail, but will simply allude
to the answer.)

Ans.—Here is a book written by some
body. In this book there are many English
passages, and besides that, there are
sometimes Sanskrit verses or passages
quoted, and you know, to write Sanskrit
we require a different kind of pen from what
we write English with. So when an author
writes English, he uses one kind of pen, and
he has to change his pen when he writes

Sanskrit, and so on. Similarly, so long as you are living in this one worldly body, you make use of this body of yours as you make use of a pen. You keep this body in your hands, you control or possess this body so long as it serves your purpose. When the body grows old, when it becomes diseased and can serve your purpose no longer, you throw it aside ; you take on another body, just as when your clothes become old, you change those old clothes and get others. Now there is nothing so terrible about it, it is quite natural.

Why do children die? Here is one man who has different kinds of desires ; there comes a time when those desires of a particular kind are changed and become desires of another or different kind. For instance, a man lives in some city in America for a long time ; he reads such literature, pursues such studies that his inner desires and propensities are altered. Suppose, in his heart of hearts, he becomes an Orientalist, a Hindu. He goes on with his American business for some time until

there comes a time when all his inner emotions and desires become entirely estranged from his outer desires. He no longer belongs to America ; he belongs to India and must be born in India. At the same time he has a strong desire to live in the company of a rich man for whom he had a fancy. This desire which he had in him of being connected with, say, the Mayor of San Francisco or some other great man, was not so intense as the desire to be born in India. Now this first desire must be fulfilled, and also the second. How is it to be decided ? The circumstances are such as will not allow him to be connected with the man for whom he has this great love, and so he dies and is born again as the son of Mayor so and so, or as the son of some great man who attracted him ; he is connected with this man who attracted him until this term of residence or connection with this beloved man has expired and he must now be born in India, in order that the other stored-up desires may be realized. That is why children die.

The desire to be connected with this one as the father or mother, is like the one Sanskrit line in a big book written in English characters. So children, who die young, are like lines of reference written in books which are not entirely written in a foreign language.

Ques.—Please give the line of demarcation between virtue and vice.

Ans.—Here is a ladder. If you go up the ladder, that is virtue, and if you go down the ladder, that is vice.

In Mathematics, we come across different co-ordinate axioms. There is no position of an axiom designated as positive or negative by itself. Positive and negative are relative terms.

Similarly according to Vedanta, virtue and vice are relative terms. There is no point where you can say, here vice stops and virtue begins.

Here is a line whose vertex is X in Mathematics. The motion of a point is called positive if in one direction, and negative if in another or opposite direction ;

but the same position of the point may be called positive from the stand-point of the negative or negative from the stand-point of the positive or other side. Similarly, if you are making your way onward and upward, if you are approaching nearer the truth by a particular kind of action, then that becomes a virtue. If by some particular kind of action, you are led astray from the truth, then that action is poison to you. If by marriage relation, you are approaching nearer the Universal Love, the Universal Light which permeates the world, then marriage ties are pious to you ; if by marriage relation, you are not approaching nearer the Universal Love and Light, Oh, then they are poison to you, they are sinful, then marriage ties are a curse to you.

According to Vedanta, everybody has to pass through these animal desires. This is the doctrine of Karma. All people are evolving, progressing on lines of Evolution, going onward and onward.

There are some people who have recently come from the animal body, and

stepped into a human body, and they must necessarily have animal desires predominant. They have recently left the bodies of wolves, tigers, dogs, hogs, &c., and must have more of those desires in them. By the Law of Inertia, everybody remains in uniform motion in a straight line so long.

If the Law of Inertia be taken away from this world, the world will be in a state of chaos ; if the Law of Inertia be not taken away, those people who have come up from animals, must have that animal nature. We should not blame these people any more than we should hate the flowing rivers. We have no right to look down upon them as sinners. We have no right to hate those people whom we call vicious or jealous. We have the right to love these so-called sinners. Jesus says, " Love the sinner." This is what Vedanta shows that there is no earthly reason for them to be slighted. It is natural for them to be sinners.

What is there for these people to aim at by themselves? They must progress.

The Law of Inertia is not the only law which governs this world. If they are alive, they must overcome that Inertia.

All force is marked by the change it brings about in the original Inertia. If the original line of motion is not changed, there is no force, no life. Now if these people wished to be called living, they must manifest that living force, must extricate themselves, must change the force in them, and by this changing force or spiritual force, they are to change their natural tendency through and through. Here comes the word 'natural'. It ought to be explained in as much as this word 'natural' is the cause of misleading thousands, nay, millions of people. Under the word 'natural,' all sorts of vices and miseries are entertained and encouraged.

Some people think 'natural' means all the animal passions and desires which come up in the mind; they say, "Let us loose the horses of our passion; let us give up the reins which keep our true character under control; let us be free," but by this

freedom is meant nothing else but worldly, animal life.

Here is a toy-car, running at full speed. Withdraw the pulling force, and the car runs on by itself for a distance. Why? Because it is natural for the car to run that way, because the force or its velocity wanted it to go on and on. It is natural; in other words, natural means Inertia, and Inertia wanted the car to run that way. When a stone is projected into the air, it is natural for it to move on and on because of Inertia. There is a child's top turning round and round through its speed or velocity, it is natural for it to turn round and round.

Similarly, you have been running in a particular direction while in the bodies of animals. While in the bodies of animals, people ran in the direction of gratifying the animal passions, it was natural. Then it was naturally imparted to you and at the same time these acts were quite becoming you, because by those acts and desires you were elevated, those acts and desires were virtues to you, through them you rose

above, you gained the required knowledge.

Never call a dog sinful because he does doggish things, nor a hog sinful because he does hoggish things.

When you came into man's body, it was natural for you to go on having animal willing and wishing and desires in the way to which you were habituated while in the bodies of animals. Here is a human body. These acts are brought about naturally, and are due to Inertia in you ; they are due to past natural actions while in the animal bodies. Thus the word 'natural' means nothing else but Inertia. But Inertia is not a thing which shows or reveals to you your true nature. It reveals the dead elements in you ; it does not reveal the Divinity.

Man is a real man when he conquers and vanquishes this Inertia, when he rises above it. These animal desires and passions are quite natural for animals and also for some kind of men who have recently stepped into man's body. They may be free to pursue these desires, but after a certain

period, they must leave them, must rise above them, and get beyond them.

Just hear a story which will not be out of place. In East India there was a saint Tulsi Das by name, an ancestor of Rama, who was very fond of his wife ; he loved his wife as no other man ever loved before. At one time it happened that his wife had to go to her father's house which was located in another village, some seven or eight miles distant from the village in which the saint lived. The saint could not bear the separation and so he left his house and went in search of her. It was about eleven o'clock at night when he learnt of her departure, and in his desperation he ran from his own house like a mad man. A river separated the two villages and at that time of night, it was very difficult to cross owing to the very rapid current of the river, and besides there was nobody available at that hour. On the bank of the river he found a rotten corpse, and through his mad love, through his desperation to reach his wife he clasped

the corpse tightly and swam across the river, safely reaching the other side. He ran on and on, and when he reached the house where his wife was, he found all the doors closed, he could not gain entrance, nor could he arouse any of the servants or inmates, for they were all sleeping in some of the innermost rooms. Now what was he to do? You know they say if a river is in the way, love crosses it; if mountains are in the way, love climbs them. So on the wings of love he had to reach his wife. While puzzling his brain, he found something dangling from the house and he thought it was a rope; he thought his wife loved him so dearly that she had hung this rope from the house for him to climb up. He was overjoyed. Now, this rope was not a rope but a long snake. He caught hold of the snake and it did not bite him, and by that means he climbed to the upper story of the house and gained entrance to the room in which his wife was lying. She got up and was astonished, and exclaimed, "How did you get

here, it is very strange?" He shed tears of joy and said, "It was you yourself, O blessed one, who made my passage here so easy. Did you not place a kind of canoe by the river for me to cross over, and did you not hang that rope on the wall for me to climb up?" He was crazy, love had made him mad. The wife began to shed tears of pity and joy. She was a learned woman, a goddess of Divine wisdom, and she then said, "O Divine One! sweet one! Had you really entertained the same intense love for the Reality, the Divinity, which keeps up and supports and is embodied in this apparent self, this body of mine, you would have been God; you would have been the greatest prophet in the world; you would have been the greatest sage on the earth; you would have been the worshipped Lord of the whole universe."

When the wife was inculcating the idea of Divinity in him, and was teaching him that she was one with the Divinity, she said, "O dear husband, do you love this body of mine; this body is only transitory,

it left your house and came to this house. In the same way, this body may leave this earth to-day or to-morrow ; this body may become sick to-day and all its beauty be gone in a second. Now see, what is it that gives bloom to my cheeks, what is it that lends lustre to my eyes, what is it that lends glory to my person, what is it that shines through my eyes, what is it that gives this golden colour to my hair, what is it that lends life and light and activity to my senses and my body ? See, that which has fascinated you is not this skin, not this body of mine. Mark please, see please, what is it ? It is the true Self, the Atma which charms and fascinates and bewitches you. It is the Divinity in me and nothing else ; it is God, nothing else ; it is that Divinity, that God within me, nothing else. Feel that Divinity, see that Divinity everywhere. Is not that same Divinity, God, present in the stars, does it not look you in the face, in the moon ? ”

This saint rose above sensuality, above carnal desires, and worldly attachments.

This saint, as he was originally extraordinarily in love with one wife, realized that Beloved one, that Divinity everywhere in the world; so much so that this saint, a lover of God, this holy man drunk in Divinity, this pious man while one day walking through the woods approached a man who held a hatchet in his hand, and was about to cut down a beautiful cypress tree. When the blows of the hatchet fell upon the roots of the beautiful cypress tree, the saint was about to faint away. He ran up to the man and cried, "These blows of yours hurt me, they are piercing my bosom; please refrain from doing this." "How is that, saint,"? asked the man. The saint said, "O sir, this cypress, this beautiful tree is my beloved one; in it I see my true Divinity, in it I see God."

Now, God became his bride, his husband, his child, his mother, his sister, and everything to him. All his energy, all his love was thrown at the feet of the Divinity, was given to the Divinity, the Truth, and thus the saint said to the man,

"I see my beloved one there, I cannot bear blows on my beloved Divinity."

One day a man was about to kill a stag or deer, and the holy saint was observing this. He came up and threw his body at the feet of the man who was about to kill the stag. "How is this, saint?" asked the man. He exclaimed, "O, please spare the deer, behold my beloved one looking out through those beautiful eyes. Oh! kill this body of mine, sacrifice this body in the name of Divinity, in the name of God, sacrifice my body, I perish not, but spare, O, spare the beloved one."

All the attractiveness you see in this world is nothing else but the true Divinity, the same which appears to you in the body of a beloved one, puts on a different dress in trees, in mountains and hills. Realize this, for this is how you can rise above all worldly passions and desires. This is the way to make spiritual use of worldly desires and to make use of them for their own sake. You are making spiritual wrecks of yourselves, you are becoming sinners. But

if you are raising these worldly desires by using them properly, then these same acts become virtuous.

Q.—The theory of Evolution being that we rise from the Imperfect to the Perfect, does it prove transmigration ?

A.—As to that, it may be said that this sort of transmigration is from the beginning, extended and not retrograded, even if a man becomes a dog to-morrow. Yesterday's example of a man making himself a hog is a hypothetical case ; only one side was taken up, but when treating of a great question, we should take up all parts.

In teaching Dynamics to students, we take the law of Action and Reaction *per se* by itself, as if other laws were for the time silent ; afterwards when we have to teach dynamics further, we have to take up all those laws. So, last night, only one phase was taken up for lack of time. This question wants the other sides to be dwelt on.

A man may try to-day to fall back, nay, may do his best to live the life of a

lower animal. He may try to push out of his mind all higher or finer feelings, and if he really succeeds in making a monkey of himself, if he succeeds in making his desires nothing but animal desires, and if he makes an animal of himself, then of course he will be born a monkey in the next incarnation. But man cannot do that. There are other forces which prevent him, other forces which keep him back. Now what are those forces? What are called sorrow, trouble and suffering, are the guaranteed agencies against any falling back. These forces will not allow you to fall down; thus progress is secured. Life of Evolution is progress, and progress must be made, and thus constant struggle and continuous warfare are necessary.

Similarly Vedanta says, the struggle going on in your bodies, when all these tribulations, anguish, pain, suffering, sorrow, anxiety, trouble, chafing and worrying infest your hearts and make fearful warfare in your mind, makes you progress. Through these forces you must go onward,

we are assured, and it was shown yesterday that warfare is brought on by a conflict of desires fighting against each other.

Certain circumstances may be pleasure for one man and trouble for another. For instance, if a man drawing \$1,000 per month be reduced to a monthly salary or income of \$500, then that \$500 is a source of anguish and trouble. If, on the other hand, a man drawing \$100 per month gets a position which carries with it \$500 monthly, then that position becomes to him a heaven; it is a source of happiness, joy and peace. Similarly, no position by itself can be said to be a good state or a bad plight. All positions by themselves are indefinite, as all acts by themselves are neither sinful nor virtuous. All depend upon your relation to outside environments and circumstances. If this state is one of advance, you are happy; if it is not a state of advance, then sorrow and pain are yours. So these desires being of different kinds bring about your progress, and are not due to or brought over

from past incarnations ; they are the desires which want you to overcome this Inertia. If Inertia be enforced and spiritual force be weakened, then you suffer. This suffering, this pain is a kind of spiritual reminder, this pain or suffering does, as it were, set you right, it reminds you of your higher nature, and thus cures your spiritual disease. Pain and suffering are blessings of this world ; if there were no pain or suffering, there would be no progress. Thus Vedanta says that through this law of suffering, there is no fear of your falling. Think not that you will ever be dragged down, that you will ever fall back.

If you see somebody far ahead of yourself, be not jealous, for you will be there yourself someday ; and if you see somebody far below yourself, do not look down upon him, for he will some day be where you are now. Some people are to-day where you were ten births back and some people are to-day where you will be ten births hence. Thus you must have universal love for all, no looking down upon

anything or anybody. Them, who are so high above, envy not, for you will be there in due time. Thus Vedanta sets matters right through fair understanding.

Ques.—If through the law of pain we are compelled to advance, is there any truth in the Law of Heredity? Children suffer from diseases peculiar to their parents; how are we to harmonize this?

Ans.—You know, it was said yesterday that we are the makers of our own parents. Here is a man who has a particular kind of disease. We will suppose the disease is bad as people call it, although in reality the word bad is indefinite—for everything is God—but here is a man whose disease has been along the line of sensuality, along the line of animal passion, cravings and hungerings. Now this man will select after death, such particular soil, such environments, such circumstances, by which these desires will find fulfilment, these desires will have appeared, will have occurred before their fruits.

By the Law of Spiritual Affinity, he is

drawn to such persons, he is born to them, he is now to enter such brain, such physique, such body, as will enable the particular desires in him to be fructified, and thus he comes to such people. Now the Law of Heredity remains true, in as much as it gives him a particular kind of physical instinct, by which he is to execute his own will. Thus, for instance, he says, "I propose, or I have the idea of publishing a book." "Now, if the man wants to publish a book, he must go to a printing firm, they furnish the machinery and the material, etc., they do the work for him. The Law of Heredity is like the printing firm, they give one's desires ready material. Suppose, a man desires to commit murder, another man gives him a dagger. Now this manufacturer of the dagger gives the intended murderer the dagger, and he stabs the enemy. Now the fault does not lie with the manufacturer of the dagger or with the man from whom this murderer procured the dagger or means by which his desires were fulfilled.

The sin rests on the shoulders of the man who did the stabbing.

The parents have given us this brain, this body, because we demanded it, we asked for it, we got the body we demanded even if it was diseased. Now the question arises. If the man had to get a body in order to fulfil his desires, he ought not to get a body which is diseased. Well, now you know these desires must be fulfilled and at the same time we must give them up; this is the law. Man is master of his own destiny. It is a matter of choice with you whether you give up your lower desires and take up the higher or not. This pain and suffering are not to take away your freedom, but to increase it. On account of pain and suffering, consciously or unconsciously, we become more wary, more cautious, and thus, of our own free will, we give up the lower desires and take up the higher. Thus pain and suffering do not master us but give us freedom.

Here is a man with lower desires in predominance. These sensual carnal

desires had to be fulfilled, at the same time they must be given up; that is the law. Because this king, this authority in you asked for the gratification and glorification of these desires, they must be satisfied, and at the same time, as these desires are being gratified, there come pain, sorrow and suffering; this pain and suffering will free you of that weakness. So, not liking the surroundings, which give him a disease or which make him inherit a disease, and while he is hating his surroundings, there is also a hatred for bad character of surroundings, and thus a man by continual buffets from this side and from that side is gradually raised and elevated.

Q.—The explanation with regard to lower desires and diseases, generally considered hereditary, I understand; but for instance, the disease, called Consumption, I don't see wherein desire comes in, unless that disease is a result of our appetite.

A.—Usually the words higher and lower, virtue and sin do not explain the whole matter. What are looked upon as

good or bad by people in general, are not so according to Vedanta.

According to Vedanta, over-eating and eating that kind of food which causes indigestion in you, which makes you subject to the blues, is the root of all sins. Most sins owe their origin to a little flaw here, through indigestion you lose your temper and become liable to all sorts of sins. According to Vedanta, anything that retards or checks your supreme happiness or Divine cheerfulness is sin. Thus most of your sins owe their origin specially to your food. Other religionists do not emphasise this point as forcibly as Rama does, but this is a fact. Rama can tell you this not only from his own experience but from the experience of dear friends, that if our stomach is at ease, or if we are in good health, we can control our temper, master our passions, control and master our desires.

Here is an ideally virtuous man to-day who has overcome thousands of temptations, has mastered his passions. Take this

man of such sterling character of to-day and if people judge him from to-day's conduct, they might well say, "Oh! he is a Christ." But look at him to-morrow, this same man is liable to be subject to the worst kinds of passion.

People want to run and jump at conclusions. They want to write "Saint" on the forehead of one man, and "Criminal" on the forehead of another; while in fact the one who was a saint yesterday is liable to be a criminal to-morrow and *vice versa*.

In Charles Dickens' novel, *A Tale of Two Cities*, the character of Sidney Carlton is depicted as one of the worst characters, but his death is so heroic, so noble, that it blots out all his criminal and sinful nature. The Russian Count Tolstoi has written a novel portraying the character of a lady. All along she is described as a most criminally passionate sort of woman, but her end is so touching that we change our opinion.

Lord Byron was hooted in England, and was not even allowed to pass through

the streets. The people loathed his presence, but the last scenes of his life were so noble and heroic that the English people began to love him. But it is not always that we end life nobly.

When Lord Bacon made his first speech in the House of Lords, people were wonder-struck and the Press wrote, "He awoke one morning and found himself famous." The same Lord Bacon lived to become obnoxious in the eyes of the people.

Sir Walter Scott, in the first part of his life, was not considered as fine a poet as Lord Byron. He did not make his mark as Poet Laureate, but towards the close of his life, his work was so splendid that he was called the Prince of novelists.

So Rama tells you, "Believe always in the spiritual powers, in the infinite capability of those with whom you come in contact. Give up judging, never form any particular opinion, never condemn."

Here comes one before you who is a criminal, a felon. Do not go to him with any prejudice, hatred, or enmity in your

heart. Approach him with the thought of the one potential, infinite power of spirit. Forget not that the same felon of to-day may turn out to be a great hero or a great saint to-morrow. Character is not sterling. Believe only in the Infinite possibilities and capacities of the soul.

Whoever comes to you, receive him as God, and at the same time do not look down upon yourself. If you are in jail to-day, you may be glorified to-morrow.

In the Old Testament, the Samson spoken of there, that same Samson, who brought about the disgrace of his nation, could undo his past, could every moment undo the past disgrace, could wipe out all disgrace of the past. Vedanta asks you to believe in Real Spirituality, the Real Divinity, the God in you. Believe in That, and never accept outside verdicts. They are nothing any more. We can undo them; we can rise above them.

Wherever this spirituality is, all things are, and this spirituality can come anywhere.

Religions misunderstand the morality of the world. The root of all evil they do not strike at. The man who has resisted all temptation to-day, may to-morrow become a murderer, an outcast. This is explained from the stand-point of Karma and also from the stand-point of body.

On the material plain, the explanation of this difference in our character is that when your body is in good health, when your stomach is healthy, then your character is all right, and you can withstand temptation. To-morrow you may have some disease, some malady; your stomach is not all right and then anything can ruffle, bewilder or disturb you. This is a fact.

It is strange that Religionists think it beneath their dignity to take up the subject.

Be careful about the food you eat and you will cure your malady.

Overloading the stomach, the use of improper food, is the root of all sin. One who has propensities of this kind is as great a sinner as one who commits any or

all of the other seven sins, in the eyes of Vedanta. The love of the stomach brings us to just such bodies, such parents, as have been spoken of, and through suffering we are brought to Divine Truth.

Q.—How is it explained that in a family, say of six children, there is born a saint, a sinner, a healthy or sickly child, etc.? How is it that they are all different?

A.—This is how individual births differ. There is one thing in common always. One person is working in a printing firm, another is working in a polishing firm, another in an oil factory, another in a cloth mill, and so on. All these people are following different lines, but they have one thing in common. They all buy cloth from the same shop. So if we have differences in one respect, it does not follow that we should have no points in common.

In all these children, one desire is common, the attachment to their parents. That they have all in common. They were all attached to that house, that property, or to those surroundings, but their other

desires were different. So it is that one comes into this world by one road, another comes by another road, but all meet at the crossing ; all come by their respective roads, but meet at the same crossing.

Q.—Sometimes people are buried alive. Is it their Karma to have such conditions thrown upon them, or should persons be not buried until all facts as to actual departure of life from the body have been assured beyond all possibility of doubt ? What does Vedanta say ?

A.—Law of Karma preaches a life of activity, a life of action, and of power. It does not preach predestination, nor idleness, nor laziness. The word Karma means action, energy, life.

Rama has shown that man is the master of his own destiny ; that he is under no kind of thralldom or slavery, but that he is the master of his own position. Then why not interfere in such a case. One should do his part in such a case, or in any case, whether the world accepts it or not. Let people be mindful of their duty. If the

person knows such to be true, as above stated, then that person ought to interfere.

Q.—Do we perfect ourselves in the Spirit world when we lay off this body ?

A.—According to Vedanta we perfect ourselves in future births. It is the future births, the future lives in which we perfect ourselves. The Spirit worlds will be to us just as dreams are to us every twenty-four hours.

Q.—Can we assist those who have departed spiritually ?

A.—Yes, you can. You can assist them by keeping their pictures, or keeping their images before you mentally and then thinking, realizing and feeling that they are Divinity. Just think good thoughts for them, have the best feelings for them, and you can help them and you will help yourself also.

Q.—Do they ever assist us in material affairs ?

A.—If in the material world other people can assist you, we might say that the departed also assist you, but according

to Vedanta, even in the material world it is you yourselves who help yourselves, what to say of the departed. It is you yourselves that assist yourselves in the shape of the departed, or in the bodies of the living. Thus Vedanta requires you to seek nothing from outside, to keep your centre within you, and to go about expecting and seeking everything from within. If you deserve, you need not desire; the objects of desire will be brought to you, will come to you. If you make yourselves worthy, help must come to you. Now we come to the question put the other day.

If a man lives in surroundings which, all the time, are making him love East India, which all the time are inspiring him with Indian thoughts, he reads such books, and comes in contact with such persons, as keep East India before him continually. This man, being an American or Englishman, when he dies, will be born in India as the result of his thoughts. Thus he is born in India by his own desires.

Q.—Do men go back to cats and dogs?

A.—Now as to cats, dogs and other animals, it depends upon the surroundings in which they are brought. Their future births will depend upon their present surroundings.

There came two men to a sage in India, one of them with the temper of a dog, and the other with the temper of a cat, or you might say, a cat and a dog came to the sage. The dog put this question to the sage, "Sir, sir, here is this cat or this cat-like man. He is very wicked and sly, he is very bad. What will become of him in his next birth?" Afterwards that cat-like man came to the sage and put the same question, "Sir, sir, here is this dog or doggish fellow; he is very bad; he is snarling, barking. What will become of him after death in the next birth?" The sage kept quiet, but after the questions had been repeated very often, he said, "Brothers, it would have been better if you had not put these questions." But they insisted upon a reply. The sage said, "Well, here is this

cat; the cat keeps company with you, O dog, and he or she is imbibing your habits, is living with you, and is all the time partaking of your character. Well, in his or her next birth, this cat will become a dog. What else can it become?" And as to the dog, well, it is keeping company with you, O cat, and is all the time imbibing your characteristics and sharing your habits. Well, in his next birth, he must become a dog." Now it depends upon who keeps the company of a dog or cat. We need not enter into detail upon this question.

Q.—How long does it take a man to be reborn after death?

A.—One man is doing all sorts of things to-day; he goes to sleep and then he wakes up again next morning. The time of his going to sleep is like death, and the time of his waking up again is like re-birth. Now the time that elapses between the moment that he goes to sleep and the moment he wakes up, is the time which is passed in your heavens, hells, spiritual

kingdoms, etc. Now we see that in this world there are some people who sleep only four or five hours; there are some who sleep ten hours, while there are others who sleep eight hours. Children sleep long. Old men do not sleep much. Young men require long sleep. So, much depends on different men, upon the stage of their spiritual advancement. As there is no fixed time for your life in this world, some die young, some live thirty years, some live three score and ten, so there is no fixed period for re-birth.

Q.—Can a man realize Vedanta in this age? Can a man living in the twentieth century civilization realize Vedanta? And it was suggested that a man must live this or that in order to realize Vedanta. He must retire into the forests of the Himalayas.

A.—Rama says, 'No, no, you need not retire into the forests.' People say, we haven't got time. Our time is spent in every day vocations, we have to attend to all sorts of business, our relatives and friends

take up our time. There is a prayer, "O God, save me from my enemies," but the prayer which the present day man should offer more properly would be, "O God, save me from my friends." Friends rob us of all our time, then follow anxieties.

One word in conclusion. Reading or studying, you know, is of different kinds. Some people study only through the tongue, like parrots; some study through the hands, as shipwrights or artists. Rama does not mean to say that all artists are not Scientists; but we have seen artists who are not Scientists. There are people who can swim across the bay, but who know nothing of Hydrostatics. There are people who can navigate the air but know nothing of Aeronautics, the Science of the Air. The manufacturers of medicinal articles often know nothing of Chemistry. Now those people who study with their hands are welcome. There are some people who study only with the heart. They are the blessed people of the world. Those who can feel, those who can realize a thing at

one glance, those who are clairvoyant, they see every thing, they are welcome too. But if they study through their hearts alone, their training is of no benefit. They must have the intense desire, and at the same time be well cultured in order that their knowledge, their true education may be imparted to others. They are one-sided if they only follow the heart. The people who are of the greatest use in this world are those who act through three edges; who have the head, the heart, the hand and tongue well trained. These are the highly educated, the really cultivated.

Similarly, Rama wishes you to study and learn this Vedanta, through all these avenues, heart, head, hand and tongue, soul, everything. Let it tingle through your blood, let it course through your veins and arteries, let it permeate and penetrate your heart, let your brain be steeped with it, let all your being be soaked in it, then you will raise yourself, you will be free from every point of view. Then you will realize your supreme Godhead, your true

nature; then you will be perfectly free from every stand-point.

Rama tells you that if you find another difference in this or that body, that if you think a man has not got truly in his heart or hand that which he preaches, that should be nothing to you. Take up the subject for yourself, live the truth in your head, heart, and soul. Live it, you will be the higher, better, grander for it. Rama wishes you to be that and become that.

If Rama have a thousand faults, if he make a thousand errors or mistakes, what is that to you? Rama is responsible for those errors. Rama gives you the Sublime Truth. Make it your life, and it will bring you happiness; it will place you beyond all doubt.

Suppose Rama does not put into practice what he preaches, it may be that Rama is living in circumstances and environments which prevent him from so doing; but you can live it, you can experiment with it.

Similarly, these Calvins, these Edisons

and all the other great men simply design work with their brains. These models, these designs cannot be made by hand, they require a certain kind of machinery, so they give you the plans. You have the hands, and can manipulate the machinery, you can make the machinery; you may not have the ability or power of bringing forth these designs, but you have the hands to take up the same, and put them into practice.

This is the cause of the trouble of the working classes. They do not take up and put into practice the plans given them.

Similarly, the reasoning of those people is false who say, "We won't accept anything from this teacher because he does not practise what he preaches."

Again, a man sells tonics, milk or sweetmeats. Because he does not take those tonics, because he does not drink milk, because he does not eat sweetmeats, should you not buy of him ?

If a Doctor is sick, Vedanta says you are wrong when you do not take medicine

from him, even though he may not be able to prescribe medicine for his own malady. The physician is sick because of some malady. He knows the remedy for the malady from which *you* are suffering, but does not know the remedy for the malady from which *he* is suffering. It may be that he cannot cure himself, but at the same time he can cure you.

Thus Rama says that while conversing with many people both in India and America, he has found that people don't read books until they first know the author. Many say, "O here is an author, he has done this and that scandalous thing and he calls himself God. I don't want to read his book." Rama says, "Brother, brother, be not mistaken, the man may be bad, but judge the truth he gives you, take the truth on its own merits."

In India, water is pumped out of wells by means of Persian wheels, and the water comes out of them and falls into a peculiarly constructed reservoir, and out of this reservoir the water is conducted by means

of small canals into fields. When the water is in the well, alongside it there is no pasture, no verdure, no trees. When the water is in the reservoir, there is still no vegetation. But when the water reaches the fields, the soil becomes fertile and rich, and vegetation appears. Thus we should not argue that water cannot make the fields produce vegetation, because there was no vegetation when the water was in the well or the reservoir.

Similarly, Rama tells you that when knowledge comes to you, receive it from any source whatever. Don't say, "If knowledge comes from India, then why are Indians themselves so low in the scale of nature." Judge truth on its own merits. Weigh truth on its own merits. That is the only means of making man happy, the only way to true Bliss, God. It raises you above all anxiety; it uplifts you above all misery. This is the only way, there is no other.

Similarly, Rama tells you that if Christ's character was so noble, do not

conclude that Christ's teachings are the whole truth and nothing but the truth. Sometimes we see most beautiful youngmen and in them is found something very bad. One man's acts may be noble, his teachings and writings also, but at the same time, all that comes out of him is not good ; his blood or his bones are not good.

Similarly, in reading the Bible, do not apply all that is in it to Christ's teachings. Christ is perfect, his teachings are perfect; but do not attribute to one what belongs to the other, take the book on its own merits. Sir Isaac Newton's work, *Principia*, contains numerous mistakes. Now he may have been the best man in his own day, yet judge his books on their own merits.

Similarly, Rama says you have nothing to do with the virtues or vices of Rama. Take the spiritual teaching on its own merits. The teachings of Vedanta raise and elevate you. Rama does not want you to accept the teaching as coming from him, it is for you, it is yours.

Vedanta means no slavery. Buddhism

is slavery to Buddha, Mohammedanism is slavery to Mohammed, Zoroastrianism is slavery to Zoroaster, but Vedanta means slavery to no saint. It is Truth, Truth which belongs to every body.

If we sit out in the sun, we do not feel grateful, for the sun is every body's. If Rama sits in the sunshine of Vedanta, you can also sit in that sunshine ; it belongs to you just the same as it does to Rama. Truth belongs to you just the same as it belongs to India. Take it, accept it on its own merits ; if it is good, keep it ; and if it is bad, then kick it out. We bring Vedanta not as Mohammadanism and Christianity have been brought to India, with sword and money. Rama does not bring it that way. Vedanta is yours, take it and practise it.

If a friend sits out in the sunshine and does not enjoy it, that is no reason why you should not enjoy it. Just so with Vedanta. Take it on its own merits ; learn it ; live it in your character ; stand above all personality ; stand above all Christs, Buddhas,

Mohammeds, or Ramas. Rama says, "Trample this body under your feet. This body I am not, realize that; know that. Know that "I am Reality, know ME and be free." Realize that, chant OM, "I am"—Om, Jehovah, the Christ of Christs. Know ME and I am YOU. Realize this, and you stand above all anxiety. Give up all this stumbling and hurry, and then rise above all Christs, all Mohammeds, all friends, all that look upon them as fixed guides.

They are variable; all are fickle; know the Supreme Reality, the cause and root of all these shadows. Know that and be free.

OM ! OM !!

INFORMAL TALKS.

Q.—Shall we ever have one religion to rule men alike ?

A.—Yes and no, both. We cannot have in future religions *ruling* mankind. In future religion will not rule mankind, nor will mankind belong to religion, but religion will belong to man.

Q.—Will any one religion rule all men alike ?

A.—No, no religion will rule men in the future.

Religions, institutions, laws, all these belong to man.

Laws are for me. I was not made for laws and institutions.

There will be in the future a religion which will *serve*, not *rule*, mankind.

As to that term, 'one religion,' Rama

says, yes, there will be only 'one religion' to serve mankind. And what religion will that be? Before telling what that religion will be, Rama says that that religion will have no name.

And what will that be? Rama says it will be Vedanta, the religion of Science. Vedanta is the Universal Religion.

Again, if by the term Religion you mean dogma, something which is registered, something which is fixed and cannot be moved, if religion is taken in that sense, then wake up. Religion in this sense will not exist in the distant future. Lo, to-day there are people who are studying Science, and opening their eyes to what is going on in the higher spheres of knowledge. Free people of this kind are above all creeds and dogmas. True religion is to free us, not to bind us. The object of religion is to make us govern and rule, not to make slaves of us.

Names in religion are working great evil in this world. Take the names Buddhist and Christian; between their

views there is a world of difference.

Buddhism split India into four sects. In China, Baddhists are divided into seven sects.

A man says he is a Hindu and he will fight with the Christian or Mohammedan, and why? Simply because he wants to uphold the name Hindu. If you analyze their thoughts, you will find there are thousands of Hindus who in teaching are more Christian than the so-called Christians themselves, and on the other hand, form undue attachment to those who robe themselves with the same name as they have.

Another word about religion in the future. There will be a religion in the future which will be for every body, when Science or the Literature of Vedanta permeates and pervades every home and village. The time is not far distant when Vedanta, the religion of Science, the religion of the Universe, will permeate the whole world. But man must rise above the name Vedanta. He must rise above the

name Buddhist, in fact he must rise above any and all names.

You hold certain views and there comes along another who thinks the only road to heaven is through his Church. Now it is a question between him and his God. What right have you to interfere? You have no right.

The recognition of the fact that everybody's religion is a question between him and his God, and their recognition of this truth is one of the essential teachings of Vedanta.

Q.—What becomes of the souls of men who take their own life?

A.—Rama says, every body takes his own life. Everybody who dies commits suicide. What becomes of those who die? Nothing, nothing particular. Similarly, nothing particular becomes of those who are known as suicides. You cannot die until your work in this life is done. How is it that death is brought about?

People through their desires and through their ignorance get themselves

entangled in such a way that they wish this body could come to an end. In their heart of hearts, they desire death, and death comes to them. That is the law. By their desires they bring about diseases, and by their own previous desires which begin to bear fruit when on the sick-bed they are reduced to such a condition that they earnestly desire death, and death comes. All are suicides.

Q.—Is it possible to remember past incarnations ?

A.—A man remembering or trying to remember past incarnations is like one who has travelled a number of streets and has five more streets to go through. He begins to inquire the name of the street he started from, the names of all the streets he has crossed, where he was 15 minutes ago, where he was an hour ago. Is not all that useless labour ? Man should look forward. What is the use of looking backward ? Go ahead. You have passed through so many incarnations, so many streets ; now you have to travel onward. If you go ahead,

all right. If you stop, then you are spoiling, you are retarding your progress. Go ahead.

Q.—Is it possible while in the physical body consciously to manifest on the mental plane? Theosophical teachers have told me 'no.'

A.—This question contains many points, but there is no time at present to go into details.

Well, Theosophists are right in saying no. The mental and physical planes go hand in hand. Mental investigations should be carried on through the mind, but on the other hand we see that on the physical plane, work is done not only by the mind but also by the body. The mind does a great many things on the physical plane. Cables, ships, etc., are all manifestations of your mental ideas, but all these material things are brought into physical manifestation through the instrumentality of the body. Tools have to be used to construct ships, to make cables, etc. Is the mind the captain or the tools? The mind is also

an instrument, not the agent.

All great ships, great buildings, great works of art, etc., are conceived or planned through the mind and executed by the body.

In order to realize your unity, you must make use of both. Realizing unity and manifesting on the mental plane are different things. To realize your unity, you must spurn the mental as well as the physical plane, both are worlds.

Q.—If God is all-powerful, and we are God, why not hear through the eyes, and see through the ears ?

A.—You say my feet, my nose, my eyes, my arms etc. If these are yours, then why do you not see through the ears, and hear through the eyes ? If God is one and all powerful, let Him do as He pleases.

God manifests Himself on certain planes through the mind and on other planes through the body; He is interspersed throughout the Universe. If He were dependent, He would answer the desires and whims of man

Because He is not bound by any laws, powers, or whims of men, He does as He pleases.

Rama tells you, you are not the thinking, desiring mind. If you were, then, of course you could do as you pleased. If you were, you might have changed the plan of work of the mind to that of the body and *vice versa*, but desiring mind you are not. you are the same God as is doing everything in this world.

Rise above the mind. The mind desires ; these desires, cravings you are not.

That which makes the trees grow, that which makes the birds fly, etc , that you are. God is you, you are God. God is not an attribute of yours.

Q.—Is it necessary to study Rings and Rounds ?

A.—So long as you have ignorance in your mind, you will always like to have all kinds of playthings, all kinds of amusements. When you grow up, you will give up your toys. When you get real knowledge, you will give up the playthings of

the material world or of the astral world. So long as you have not acquired that, you cannot but amuse yourself with these things.

Knowledge is the burning up of ignorance.

Ignorance and knowledge are the ascent and descent upon the same ladder. Ignorance is the coming down the ladder, while knowledge is the going up the ladder, the same thing viewed from different standpoints.

Science proves that Light and Darkness are not different, but are one and the same, differing in degree only.

Sit in a dark room. After a time the pupil of the eye dilates and you begin to see, and what was darkness becomes light.

Knowledge and ignorance are not a pair of opposites. The difference lies in degree, not in kind. So long as you are in ignorance, you are on the lower round of the ladder of knowledge. While on the lower rounds you can't help amusing yourself with *Rings* and *Rounds*; and when you

ascend higher and higher, they will be given up.

Q.—In the "Voice of Silence," it is stated, "The self of matter and the self of spirit can never meet. One of the twain must disappear. There is no place for both." Does Vedanta hold the same view?

A.—Self of matter and self of Spirit cannot meet. Rama thinks that the self of matter and the self of spirit must have had a different meaning from what is understood.

The self of matter, which ought to disappear before the Self of spirit is realized, is what Rama has been calling the false ego, the false or apparent self, as shown in the image reflected in the water.

That must disappear before you can realize your unity with God. That is true in that sense. Thinking ignorantly must be dispelled. This ignorance which identifies you with the body, this little "responsible copy-righting self" is the self of matter and must be first destroyed or dispelled.

If by the terms 'self of matter' and

'Self of spirit' it is understood that matter is here and spirit is some-where else, that matter has one self, and spirit has another self, that they are distinct, separate, this is wrong. Matter and spirit have one and the same self.

Spirit is misunderstood. If by spirit is meant what philosophers call mind, even then mind and matter have not two distinct selves, one and the same they are. The difference is in degree, not in kind.

Science has proved that matter and mind are one and the same. Philosophers show that matter and energy are one and the same.

It was first pointed out by Leibnitz in Europe, although it was known to India 10,000 years ago, that "Atoms are simply centres of force." This theory has been taken up and proved by Science. Lord Calvin, in one of his great papers, has shown by means of mathematical propositions that Matter and Force are the same. How then can Matter and Spirit be different? But even if he meant Matter and Mind, they

are one and the same.

Go to the mountains. On the Himalayas you see magnificent scenery. There is the fragrance of flowers, the singing of birds, the murmur of streams, the sweet sound of the breeze. What are these? Are they not matter? But this matter is being transformed into power, into thought, exhilaration, being changed into God-Consciousness, and converted into music, creating lofty ideas in you. There we see the outside matter transforming itself into thought. What about your great houses, your ships, your cities and towns, men and women? All these were at one time simply mental thought. The house was built in the mind first, and constructed afterwards.

In the Himalayas, material objects are changed into Mental Thought,—just as water is turned or condensed into aqueous vapour, aqueous vapour into water. What does it prove? That both are the same. Similarly, if *matter* were different from *mind*, then mind would not affect matter, and *vice versa*.

There is a beautiful poem written in the Persian language. The meaning or substance of it is that a drop of water in the shape of a tear fell from the clouds. The tears fell, and when asked, 'why this weeping' ; it replied, "O, I am such a tiny, puny, insignificant thing. I am so small, oh, too small, and the ocean is so big. I weep at my smallness." It was told, "weep not, do not confine yourself to name and form only, but look within you ; see what you are. Are you not water ; and what is the ocean ? Is it not water too ? Don't look upon yourself as being confined in space and time. Look beyond this Space and Time, and see your reality." Things which are equal to the same thing are equal to one another. You become miserable when you confine yourself within time. Lift yourself above all. Not only are matter and spirit the same, but all are the same. True Self is beyond all time. The whole world is within you. Just as in your dreams, you think yourself to be in the woods or forests, in the mountains, by the rivers, they seem to be outside, but all are

within you. If they were outside, then the room would be weighed down, and the bed would be wet with the water you saw.

Similarly, Vedanta says, " All the world is within you ; the astral and the psychic worlds are all within you, and you think that you are in them. Just as a lady carrying a mirror on her thumb looks into the mirror and thinks she is in the glass, but it is just the reverse ; so, as a matter of fact, the world is in you, and you are not in the world. There are two kinds of talk, talk from the head, and talk from the heart. Talk from the head can be handled at any time we please. When talk proceeds from the heart, then it becomes different.

There are many kinds of whistles. Some imitate the peacock, others imitate the sound of a cock, others the sound of the pig etc. Whenever you blow these whistles, you can get the sound of a pig or cock at will, but you cannot make the cock, the real peacock or the real pig do your bidding whenever you want them, nor can you make the cock cease his crowing, the

pig cease his squeaking, when they are not disposed to do so. They cannot be bound by time or place. In the Himalayas, the song flows and is formed into thought and proceeds no one knows where. Is it destroyed? No. Trees will preserve it, rivers will keep it, the earth will hold it; it will be carried through the atmosphere, will traverse the whole universe until it finds a man fit to receive it.

All thought comes direct from God. It does not come from this separate, apparent, responsible, copyrighting ego. It comes when that ego is dispelled.

According to Rama, every book is an inspired book, God's book, not only the Bible but Emerson's books, Darwin's books, Shakespeare, all are inspired just as much as the Vedas, because they cannot come out until man's little self is put aside.

Q.—Can a married man aspire to realization, can he realize his true Self?

A.—It can be shown that Vedanta is meant more for married men than for the hermits and Sannyasins. It is meant

more for the former than for those who live in the Himalayas.

In every family the husband wants to advance the happiness of the wife, and the wife wants to advance the happiness of the husband, but with their best intentions, what is the result? They both cause the fall of each other. Who is to blame? Is it their best interest to blame? No. It is their ignorance that is to blame. They know not in what lies the good of each other. This is the cause of troubles and miseries.

People think that by catering to or pampering the lower sensual propensities of one another, they are advancing the happiness of each other. When they pamper the vanity of one another, they think that is for good. All this idea of good is based upon ignorance. Such ignorance ought to be removed and then every house will be happy one.

Remember, we cannot change God, we cannot alter Nature. The Law of Nature, the Law of Providence is that we shall rise

to self-consciousness. All the follies of the world, all the worldly wisdom of men in this world, is tending to push every one on the right road to his Divinity, to realize his unity and oneness with God. At the bayonet's point every one will have to learn to be a Vedantist.

Vedanta need not bring sword and flames to convince you. All laws of nature are, as it were, the soldiers and the Great Army of God, that are pushing you on the onward march to self-realization. You must come then, you cannot do otherwise.

If you know wherein consists the good of your neighbour, you will be working in accord with the Laws of Nature. Every household, every dingy dungeon will be converted to Him (or into Heaven).

In accordance with the Laws of Nature, real good consists in practically realizing your oneness with God. Your one good lies in your becoming free, and you are free only when you realize yourself to be God alone, the Almighty, the All-powerful, the Infinite. When you feel your

oneness with God, the same as you feel, "I am the son of such and such," when you let the tables be turned and feel, feel that Godhead, when that Godhead becomes real to you, when "I am the son of so and so" becomes a dream to you, a thing of the past, this is the goal of Realization.

As to how your miseries and anxieties are tending in the same direction, suffice it to say that with mathematical certainty it can be brought home to your perception that the plan of nature is that you should lift yourself to that plane of God-consciousness. Suffering consists in your not coming up to that ideal. Come up, rise up to that ideal and there is no sin for you, you are above everything. You are the Perfect, Divine, yourself.

Realization cannot be obtained at one jump. Time is necessary. It took millions of years to build this body upto its present stage of evolution.

In past existence, you were at one time existing as a plant, at another time you were a slave in Africa, at another you

were manifesting in another race in some other country, and so on up to the present time.

To destroy a house takes time, but it does not take so long to destroy a house as to build it. If you have sufficient gunpowder or dynamite, or if you have sufficient force, you can pull it down. But many have not sufficient gunpowder, so to speak, to blow it up.

Living with your wife and children, if you thoroughly master this philosophy, if you master it even through the human intellect, Vedant says, you are converted, you are free, you will no more suffer transmigration. You will not have to go by the three paths in order to realize the Godhead in this life. In order to have all the pleasures which are promised to those people after death, those who have an intellectual conviction of Vedanta, must throw it into the language of thought and action. They must *live* it and *feel* it.

They say, salvation by acts is prescribed in the Old Testament and

salvation by faith in the New Testament. But Heaven, the true state of bliss, is reached by knowledge.

Acts alone cannot bring salvation. Faith in Jesus, the Christ, cannot bring salvation. Salvation is through your own self, and you have to understand your own self; that very moment you are free.

Knowing is of two kinds, through the intellect, and through the feeling.

Knowing the true Self through feeling is knowledge; salvation is by living faith or living knowledge. This you must have. Run away from it and you are full of despair. You must have it.

What happens in our ordinary households? Husband and wife have to help each other in working out his or her salvation, in acquiring the perfect, the real knowledge of Self. If they keep doing that, if the wife help the husband in acquiring living faith, living knowledge of Self, she is the Christ or saviour of the husband, and *vice versa*. As it is, the wife becomes the Judas Iscariot of the husband.

and *vice versa*.

It is your own ignorance that is dragging you down, nothing in the family system drags you down. It is the wrong use of those relations that disturbs you. In the home, the wife is playing the part of Judas Iscariot. She wishes to make her husband sell his true Self for 30 pieces of silver, she sells her true Self, her Atma, for a few trinkets, a few objects of vanity to adorn her drawing room or herself. So does the husband. The wife is to make the husband independent of her and the husband is to make the wife independent of him. But the husband wants the wife to believe that she belongs to him, and the wife wants the husband to believe that he belongs to her, and there comes the trouble. She wants to enslave him and he wants to enslave her.

It has been said before that if you tie an ox by a rope and try to hold it by the rope, you not only hold the ox but the ox also holds you. All property, all possessions are bondage.

According to Vedanta, every house can

be made a paradise, if instead of this property-rating spirit, there is the spirit of giving and not receiving.

Wife and husband alike should do all in their power to add to the benefit of each other. Demand nothing and expect nothing, then every thing will come to you. You will be filled with Heaven.

You say "Give me this article, bring me such and such a thing." It is brought to you. Let it be taken away from you and you suffer from the desire to have that thing. Desire is a disease ; it keeps you in a state of suspense.

Perhaps happiness came to you afterwards, when the object of your desire had been obtained ; but you had to go through such a trying experience of suspense, and after all it was brief.

If you expect nothing and give, you will find happiness in giving. Happiness lies in the object in which it is represented. Do not represent your happiness in receiving, but in giving ; giving always brings happiness.

When you give \$ 50 to your Church, that brings solace to your heart.

Take the position of giver, and you are the personification of happiness.

The secret of happiness in the household is that husband and wife both should occupy the position of giver and not of the expecter. Then both are happy. Now what should be given? Knowledge, as far as lies in his or her power. You are a true husband or wife only when you are doing something in the line which makes the other purer for it. That is the law.

There was in India a king called Shikhardhwaj. He was a great king and mighty monarch. He wanted to realize his God-consciousness; and in order to do that, he thought that he ought to give up his family life.

His wife was Chudala (चुडाला). She wanted to teach him, but he would not listen to her, for he thought nothing of her.

He renounced everything, gave up his kingdom, and his wife became the ruler. He then went to the Himalayas, and

there he lived about a year or so.

In the meantime the Empress, his wife, thought of a plan to bring him real happiness. So one day she put on the garb of a Sannyasin, and walked up to the cottage where her husband then was. She found him lost in a state of meditation; she remained standing beside him and when he came to his senses, he was filled with joy. Thinking her a great Sannyasin, he showered flowers on her.

She was in a blissful mood. He exclaimed, "I think God has incarnated in you to lift me up." She replied, "Yes, yes." He wanted her to teach him and she did so. She said, "O king, if you want to enjoy perfect bliss, you will have to renounce everything." He was surprised, and replied, "I have renounced my empire, my wife, my children." She said, "You have renounced nothing."

He could not understand, and asked, "Am I not a man of renunciation, have I not given up my empire, my family?" She answered, "No, no, do you not possess

something still?" "Yes," he replied, I possess this cottage, this staff and this water vessel." Then you are not a man of renunciation," she replied. "So long as you possess any thing, you are possessed by that thing. Action and reaction being opposites, you cannot possess anything without its possessing you." He then burnt the cottage, threw his staff into the river, burnt his water-vessel, and exclaimed, "Now am I not a man of renunciation?" She replied, "Renunciation cannot come from renouncing these objects." She said, "O king, you have burnt the cottage, but do you not still possess three cubits and a half of clay? It was wrong for you to destroy those things, you have gained nothing by it. What you possessed then you still possess, namely, that three cubits and a half of clay, where you lie down." He began to think and determined to burn the body. He piled up wood and made a great fire, and was about to jump into it, but the wife prevented him and exclaimed, "O king, when your body is burnt, what

will be left?" He replied, "Ashes will be left." "Whose ashes?" she asked. He replied, "My ashes." Then she replied. "You must still possess ashes. By burning the body you have not attained renunciation." He began to think and exclaimed, "How can I renounce, what shall I renounce?"

She asked, "Whose body is this?" He answered, "My body." "Well, renounce it." "Whose mind is this?" He answered, "My mind." "Then renounce it." The king was then made to ask questions. He said, "Who am I then? If I am not the mind, I am something else, and if I am not the body, I must be something different." He reflected and the conclusion was that the king realized, "I am the God of gods, the Lord of lords, the Infinite Being, the Supreme Excellence." He realized that, and said that this Supreme Excellence cannot be renounced, though other things may be.

They say that charity begins at home. Renunciation ought to begin with those

things that are nearest and dearest. It is that false ego which I must give up: this idea that "I am doing this," that "I am the agent," and "I am the enjoyer," the idea which engenders in this false personality. Take these thoughts in, even though they are not proved. These thoughts must be done away with, "*My* wife," "*my* body," "*my* mind," "*my* children." Unless these ideas are renounced, realization is not attained.

Retire into the jungle and still you are not a man of renunciation, because the thought of making this or that belong to you, is in your mind. Hermits do not always get rid of this thought; while kings living in royal state do get rid of it sometimes.

The man of renunciation is one who gets rid of this little appropriating self, this little apparent self. Can always a man who is ever conscious of "I am doing this," "I am doing that," "this is mine," &c., be ever called a man of renunciation? No. When he once realizes, and practically

feels and knows the Truth, knows that "I am the one Infinite, the Verity," that is, the governing power, ruler and owner of the whole world; when he realizes that, then he is the same as the stars, the sun and the moon, the air and the water, for all these are his exponents.

The story goes that the wife of this king lived on for sometime, and at one time threw off her yogic garb or powers and made the king believe that she was playing false to him in favour of a former lover of hers, and to his knowledge remained in that state for sometime.

She afterwards came to the king and apologised, and said, "O king, you will please pardon me. I am wicked, and have been false to you. Forgive me, I pray you." The king looked at her and said, "O girl, what is the meaning of these excuses and apologies? Your misconduct would have caused me pain, had I believed in this body, had I been prompted by ignorance, had I believed that I am the owner of this body, and that you belong to me. If I were

a victim of that desire, a victim of that idea of the copy-righting spirit, if I had been subject to that malady, I would have been annoyed and deeply grieved, but as it is, I see no husband in my body; I do not hold in my hands any rope; I possess nothing and am possessed by nothing, I find myself the Infinite. Think, reflect, O girl, you may become pure, but there are other girls in this world who are impure; they are mine also. As the Light of the Universe, I am the owner of the whole world; for what shall I chafe, and for what shall I be pleased?"

If a crime is committed by your neighbour, there is no grief, but if a crime is committed by your wife, oh, then you are deeply grieved. This comes through this self-appropriating copy-righting spirit.

The queen went back to the kingdom and soon returned to the king and exclaimed, "O king, you are a veritable God. What difference does it make where you live? Are the Himalayas more yours than those palaces?" The king replied

that he was present everywhere. "All bodies are mine," said he, "this body is not any more mine than other bodies. This body is not present in the eyes of the *Jnani*; it is present only in those who do not know the whole truth."

All this world is created by your own thought. This is as true as mathematical certainty. It is a bold statement, but it is literally true.

They took the king to the throne again. He was living in the midst of all the luxury, in the midst of all these uncertainties, pure, pure, no dupe of the senses, not led by his senses. He ruled for 25 years. What was he? He was neither a king nor a monarch but God Himself. This was renunciation.

To him the pebbles and stones, the thorny roses and velvet cushions, and those silk quilts, those princely, royal magnificent houses were the same.

People say, "Don't touch this, don't touch that," and in India they say, "Have no attachment, but at the same time have

no hatred or jealousy."

Asceticism, in India, is simply a ladder which leads to the realization of Truth. True realization comes when you feel Godhead. Artificial renunciation will not do. You have seen that through his noble queen, the mighty monarch realized Godhead within him. That is the way that married people can and should live together and bring about each other's realization, and make a Heaven of their home.

OM ! OM !! OM !!!

REINCARNATION AND FAMILY TIES.

*Lecture, delivered at the Academy
of Sciences on December 27, 1902.*

Myself in the form of ladies and gentlemen.

A very wealthy merchant in India was at one time going to give a grand feast to the people living in his city. To grand feasts is often invited a bevy of dancing girls. This custom is now being given up in India, but at the time which Rama speaks of, it was prevalent in full force.

One of the girls began to dance and sing. She sang a song which was awfully lewd, awfully bad, a song which nobody would have enjoyed, and still on that particular occasion, the song sank deep into the hearts of the whole audience. What

was the reason ? You know, learned men and young gentlemen in India never like such bad and vulgar songs ; but on that occasion the song so much insinuated itself into the hearts and souls of the audience that they were enraptured by it. Months and months after that occasion, most of the learned scholars, who had heard that song once, were seen walking through the streets humming it by themselves, and gentlemen were whistling it to themselves. And all of them who had once heard it were loving the song and liking it, were cherishing and nourishing it in their hearts.

Here the question is, in what lay the charm ? Ask any one of those people who heard the song, in what lies the charm and what is it that makes the song so dear to you ? All these will say, the song is so beautiful, oh, the song is so sweet, oh the song is so ennobling, so elevating, the song is very good. But it is not so. The same song was abominable to them before they heard it sung by this dancing girl, but now they like it. This is

a mistake. The real charm lay in the tone, the face, the looks, the appearance and the manner of singing employed by the girl. The real charm lay in the girl, and that real charm was transferred to the song.

That is what happens in the world. There comes a teacher who has a very sweet face, who has got very sweet eyes, who has a beautiful nose. His voice is very clear, and he can throw himself this way and that way. Oh, whatever he says is beautiful, is most attractive; oh, it is so good, it is so charming. That is the mistake made by the world. Nobody examines the truth by itself. Nobody thinks anything of the song. It is the acting or the way of putting things, or it is the manner of speaking, the delivery, it is the charm in the outward things which makes the teaching so attractive, so dear, so lovely to the audience.

The other day a very good friend, a very esteemed hearer was speaking to Rama about a certain Swami, Swami Vivekananda. The question was asked,

"Had he not beautiful eyes and nose?"
Do you attend to the lectures, or do you attend the nose and the eyes?

That is the way of the world. The charm lies with most speakers in their way of talking, in their delivery, in their voice and that charm is attributed to the speech. Weigh the things by themselves. Attend more to the real speaker than to the body of the speaker. These words appear to be harsh and terrible, but Rama is no respecter of persons. Rama respects you, you that are the truth. Truth is your real Self, and Rama respects you in that sense. Even though you do not like the delivery, even though you do not like the way things are put before you, Rama tells myself in the form of ladies and gentlemen, tells you that if you want true happiness, if you want real peace, you must attend to Rama's speeches, you must hear these lectures. They bring you joy. Weigh them by themselves. Think of them, meditate upon the words that you hear. When you go home, try to recall them and put them into practice.

Rama wanted to speak on the Vedanta religion, but here are so many questions. These questions have been sent to Rama to be answered. All these questions and any question that can occur to any body on the face of the earth will find their answers in the lectures to be delivered in this city. All these questions and all other questions will find their due answers in time, even if no questions are given to Rama, Rama will go on speaking on the subject, taking up proposition after proposition. All these will be answered, but some want their questions to be answered first.

To-night, or any single night or afternoon, we cannot answer all these questions. We can have one question on one night, and that question can serve as the subject of discourse for that night. This question was the first, so we will take it up.

Before beginning, a few words might be spoken about the Bible, the Alkoran, the Vedas, and the Gita. People take these books and believe in them implicitly, because they come from the pen of a man

or men whom they like. Christ had a fine character, a beautiful influence, and the accounts given in the Gospel are put into his mouth, therefore we must accept them. Krishna was very good and had a fine character, and as the Gita comes from his mouth, we must accept it wholly and solely. Buddha was very good, and such and such a book came from him, or at least was said to proceed from him, we must therefore put implicit faith in it, and stop thinking. We should give up meditation, we should accept the truth because it comes from him. Is not that the same fallacy, is not that the same mistake as was made by the hearers and spectators of the dancing girl, mentioned a few minutes before? The same mistake. His teaching is one thing and his character and the beauty of his life is another. Often it happens that the man was the finest man of his time, but his teachings were imperfect. Upon this fallacy, upon this mistake is founded all the sectarianism of the world. All the religious quarrels and fights of the world were the result of this mistake. You

know, Oliver Goldsmith was a man, of whom Doctor Johnson said that he wrote like an angel, and he was an M. D. a doctor of medicine. This Oliver Goldsmith was all right when he ate and when he talked, but when describing the way he ate and talked, he used to say that while eating or talking, he never made the lower jaw move. It is always the upper jaw that moves and not the lower one. He had a great contest with Dr. Johnson on that subject. He was very stubborn in upholding his wrong position. Everybody now-a-days knows that when we talk or eat, it is the lower jaw that always moves, and never the upper one. Of course, when we make the whole head turn, then the upper jaw moves. And yet he maintained that never the lower jaw but the upper jaw moves.

So far as actual life is concerned, he is perfectly right; but his own experience, his own action, his own life he cannot describe. You know, to act is one thing and to know the philosophy of how we act is another thing. Everybody speaks

English, but it is very few who know English Grammar. Everybody reasons in some way or other, but it is very few who know the science of reasoning or who have read Deductive or Inductive Logic. Similarly, to live an ideal life is one thing and to be able to tell the philosophy of it, to be able to render reasons for it is quite another. People make this mistake. They transfer the body or the personal character of the teachers to their teachings and become slaves of the teachers. Rama says, beware, beware !

Christ had very few books, and yet all the Masters of Arts and Doctors of Divinity rack their brains to interpret what is written in the Gospels. Mohammed spoke beautiful things. Wherefrom did they get all the inspiration, wherefrom did they derive all the information ? They got it first-hand from a source which is also within you.

Manu had very few books, but he gave the Hindus a beautiful work on Law. Homer had very few books, yet he gave you

poems which are being translated into every language, the *Illiad* and *Odyssey*. Aristotle was no Master of Arts or Doctor of Divinity, and yet Masters of Arts have to read his books.

Wherefrom did Christ and Krishna derive inspiration? From within. If these people could derive their information from within, can't you do that? Certainly, you can. The source, the spring, the fountain-head from which they got their inspiration is within you just the same. If that is the case, why hunger and thirst for the water which has been lying in this world for thousands and thousands of years and which has become stale by this time. You can go directly within yourself and drink deep of the nectar. The fountains are within you.

Rama says, "Brothers and my own self, those people lived in those days, you live to-day; be not the mummies of thousands of years. Do not put the living into the hands of the dead. The divine manna, the blessed nectar is within you. When you

take up the books of the ancients, do not take them up with the presumption that you should sell yourself to every word that is given in the books. Think yourselves, meditate yourselves. Unless you realize those things, unless you put those things into your own practice, unless you try to verify them by your own life, you will not be able to understand the meaning of Christ, you will not be able to understand what the Vedas mean, or what the Gita means, or what the Gospels mean. In order to understand Milton, a Milton is required, as the saying runs ; in order to understand Christ, you will have to become a Christ. In order to understand Krishna, you will have to become a Krishna, you will have to become a Buddha in order to understand Buddha. What is the meaning of "become?" Should you be born in India in order to become a Buddha? No, no. Should you be born in Judea in order to become a Christ? No. Should you be born in Arabia in order to become a Mohammed? No. How to become a Buddha, how to become a

Christ, how to become a Mohammed? It will be illustrated by this short story.

There was a man who was reading a love-poem, a beautiful poem, which described the love of Laili and Majnun. He admired the hero of the poem, Majnun, so much that he attempted to become Majnun. In order to become Majnun, he took a picture which somebody told him was the picture of the heroine of the poem he had been reading. He took up that picture, hugged it, shed tears over it, placed it on his heart, and never parted with it. But you know, artificial love cannot exist long. Here is artificial love. Natural love cannot be imitated, and he was trying to imitate love.

There came up to him a man, and told him, "Brother, what are you doing? That is not the way to become Majnun. If you want to become Majnun, you need not take up his lady love, you ought to have the real internal love of Majnun. You do not want the same object of love, you require the same intensity of love. You may have your own object of love, you may

choose your own heroine, you may choose your own lady love, but you ought to have the same intensity of feeling and loving which Majnun had. That is the way to become a genuine Majnun."

Similarly, Rama tells you, if you want to become a Christ, a Buddha, a Mohammed, or a Krishna, you need not imitate the things that they did, you need not imitate the act of their lives, you need not become a slave of the way they themselves behaved. You need not sell your liberty to their deeds and their statements, you will have to realize their character, you will have to realize the intensity of their feelings, you will have to realize the depth of their realization, you will have to realize the deep spirit, the genuine power that they had. If you manifest the same spirit in life, I say, the surroundings and environments that you have got before you now must be changed. What would Christ do if he were born tonight? Would he suffer Himself to be crucified? No. You can be a Christ and yet live. Christ

suffered his body to be crucified for his convictions, and Schopenhauer suffered his body to live for his convictions, and to live for your convictions is oftentimes harder than to die for your convictions.

So this introduction is summed up by saying. "Take up everything on its own merits ; do not allow the personality, I say, the life of the prophet to interfere with his teachings. The life and the teaching we should consider each separately."

Here is the first question : " If reincarnation is a truth, is it not a breaking up of family ties ?" and there is another part of the question—" And will not those who are linked together in this life meet in the spiritual world ?"

This is a beautiful question. We will take it up part by part. " If reincarnation is a truth, is it not the breaking up of family ties ?"

Rama simply wants to know if there are any family ties in this world. Have you any family ties ? A man has a son, a child who lives with his father so long

as he is under age. The child becomes of age, gets a lucrative position and begins to shun his father. Why should the father be benefited by the salary that the son draws? At once is the tie snapped. The son has a family of his own. It may be that the son moves up to India, Germany, or some other country; the father moves to some other country. Where is the family tie?

Yes, there is a family tie, a mere name. I am John Smith; my father was George Smith. A name, a mere name. What is in a name? Let us see if there be any tie.

A man is born here and a girl is born somewhere else. One is an American, the other is a German; they marry. The family tie of the girl was somewhere; the family tie of the boy was somewhere else, and they married. Oh, where are the old ties gone? Now, a new tie is made, and there comes a time when they are divorced. Each marries again. Where are the ties? Could you keep them fixed, stationary?

A boy and his sister are born of the same parents, they live together and pass their childhood in the same house, they are tied together ; they have a family tie. The boy goes away to Australia and has connections of his own ; the sister goes away to France and there she becomes a French woman. Where are the ties ? Now the question comes, " If reincarnation is a truth, is it not the breaking up of family ties ?" Family ties are not existent in this world. What will it break ? It is not the breaking up of family ties, because family ties are nowhere.

But if we suppose that family ties do really exist and we can keep them up for some time in this life, reincarnation does not break them. Stooping down to the other explanation, reincarnation does not break them up. You say, you have got so many children. Suppose, one of them dies. You want to keep up the family ties, but one is snatched away, the connection is broken even in this world. But some people think that these ties will

be mended, the threads that are broken will be again mended in Heaven. If they can be mended again in Heaven, if they can be mended in some other world, and if you wish that they should be made up again, and these ties should be united again, you need not assume the existence of an imaginary Heaven, of which no Geography tells you, and of which no Science can give you the address. If you wish that your connection with your friends should continue for a longer period, it cannot go on after death according to the Law of Reincarnation, because, according to it, man is the master of his own destiny. Your personal ties and your personal relations and connections are made by yourself. When you die, if you have a deep affection for somebody, in your next birth you will find the same person incarnated in some other body and connected with you. If in your present birth you do not wish to see that person, and you want to have nothing to do with him, according to the Law of Reincarnation, in your next birth you will have nothing to

do with him. The Law of Reincarnation does not say that even friends and foes, the people whom you do not wish to come in contact with, and the people whom you desire so earnestly to keep with you, will be forced upon you after death. Vedanta does not say that those whose presence you loathe, those whose presence is so terrible to you, will be forced upon you. If a lady is divorced from her husband, and she does not want to see him again, according to the Law of Karma, that husband will not bother her any more. Those whom she wants to see, those with whom she wants to keep connections, she will know in the next birth.

There are a great many misunderstandings connected with this subject. All of them will be taken up one by one. We shall take up the Heaven, as is misunderstood by the people at large in Europe and America. Shall we call it the Christian Heaven. No. We shall call it Churchian Heaven. Does not the idea of Heaven involve a contradiction in terms? By the word

Heaven they understand a place where all of them will sit and live together. Rama asks you to kindly reflect a little, for truth's sake just think a little. Can there be any perfect happiness where you are limited? In limitation can there be any happiness? Impossible, impossible. If your Heaven is to present you with so many rivals, all those that were dead in the past, and those that will die in the future, and all those that are dying to-night whether in India, Australia, America, or elsewhere, all these being there, will it give you any happiness? You know Alexander Selkirk could sing.

"I am the monarch of all I survey,
My right there is none to dispute."

When you sit in a car, you wish that you could have the whole car to yourself. If other people come in, you feel disturbed a little. When you are sitting in your room and a visitor comes to you, you tell the servant to say to him, not at home, not at home.

You have a house and property, and somebody else has a similar house and

property, and despite all the teachings of the Gospels and the Vedas you wish that you had more wealth than he. You wish that you had him not as your rival but as your subordinate. Is it not a fact that some Christians, not real Christians, but mis-called Christians, if they have a Buddhist, a Mohammedan, or a Hindu on the same ship with them, loathe his presence? Rama tells of this from experience. They loathe his presence. It mars their happiness, and if in Heaven you have to see around you all sorts of persons,—persons who are far superior to you, persons like Christ and Buddha whom you think so far superior to you, you have persons like the saints who are ahead of you, and there are other people who are in advance of you,—will that keep you happy? Can that keep you happy? Just think over it a little, just give it a moment's thought.

Wherever there is difference, there can be no happiness. Impossible, impossible. What is it that mars your cheerfulness? It is the sight of others. Everybody wants

to be the only one. Everybody wants to be unrivalled, one without a second. You can have no happiness in the kind of Heaven which you have misunderstood to be held out to you by the Bible.

In what way can we interpret the Bible in order that it may have some grain of reason in it? In the Bible we have, "We meet in Heaven." All of us meet in Heaven. We meet our friends in Heaven. What is the meaning of that? What does it really mean? Interpret it rightly, understand it. Don't you know in the same Bible, where it is said that all of us meet in Heaven, in that same New Testament, it is stated, "The kingdom of Heaven is within you. The kingdom of God is within you." ✓ The kingdom of God, the real Heaven is *within* you, not *without* you. Do not imagine Heaven without you; don't look for it in the sky, or among the stars. Have a little mercy upon God. If that God lives upon the clouds, the poor fellow will catch cold. Heaven is within you. God is within you. Just see.

Throw yourself into a state of blissful God-consciousness ; throw yourself into a state of perfect unity with the Divinity, enter into the state of Nirvan, so to say, realize that divine blissful state, and you are Heaven itself, not merely *in* Heaven. There you are united with the whole world, there you become one with all the dead and all the living and all the people that are expected to appear on this earth. Heaven is within you, and in this way do we meet in Heaven. *Jivan Mukta*, a man liberated even in this life, is always in Heaven, he is one with all the living and with all the dead. He is one with all that are expected to come into this world in the future. He realizes and feels that all the stars are his own Self, that all the known animals are his own Self. He realizes and feels that he is the true Divinity, the real Being, the true Thing in itself, the Substance, the Unknowable God. He is All, and thus being All, he is in Heaven and in Heaven he meets everybody.

Something very important is going to

be told now. People in this world want to meet the objects of their desires, though they crave for them, yet do not get them. How is it that they do not get them, and how can they get them? People become broken-hearted, love-stricken, passion-stricken, desire-stricken, pine away and waste their time and life and even make a wreck of their life. Why is this so? Because they do not meet in Heaven, that is the sole reason. If you wish that your friends should meet you, O people of the world that are hankering after worldly riches, if you wish that worldly riches should seek you, O men of this world, you are wasting your energy for the sake of your sweethearts. If you wish that instead of your loving them, they should love you with your intensity of love, O men that want to seek high positions and fail, follow the advice of Rama, for it is the open sesame, it is the only master key which unlocks all the hidden objects of desire. You will have to meet in Heaven and you will have to see that everything seeks you. What is the meaning of meeting in Heaven?

So far from there being anything divine in the low and proprietary sense of 'do you love me,' begging love, seeking love, asking love, it is only when you leave me and lose me, by casting yourself on a statement which is higher than both of us, that I draw near and find myself at your side. I am repelled if you fix your eyes on me and demand love. That is the Law, that is the inevitable, immutable, unrelenting, inexorable, unchangeable Law. The very moment that you rise above the desire, the object of desire seeks you ; and the very moment that you assume the craving, seeking, asking, begging attitude, you will be repelled ; you will not have, you cannot have the object of desire. Rise above the thing, stand above it, and it will seek you. That is the Law. It has been said, "Seek and it shall be given you, knock and it shall be opened unto you." That is misunderstood. Seek and you will never find, knock and it shall never be opened unto you. Is it not so, that when a beggar comes to you, you loathe his

sight? Is it not true that poor men are not allowed to walk through the streets, they are sent to jail? Rama visited the jail and the only fault of most of the prisoners was that they were poor, that they were beggars. People say, "Go to the poor-house; we are insulted by your presence." Is it not so?

You want to go to God, and go to God in a beggarly spirit, with unclean clothing. Will you be allowed to enter? No. When you go to a king you will have to put on your nicest dress; when you go to God you will have to put on the dress of desirelessness. If you want to see God, to realize the Kingdom of Heaven, then you will have to put on the clothing of wantlessness. You will have to be above want, you will have to be above desire.

"First seek the Kingdom of Heaven and everything else will be added unto you." That is the Law.

The Law of Karma says that man is the master of his own destiny. We make our own environments and circumstances.

Every child is the father of his father; every daughter is the mother of her mother. These statements seem to be paradoxical; they appear to be preposterous; oh, but they are the whole truth and nothing but the truth.

According to the Law of Karma, (Rama is not going to enter into the Law of Karma, but only one part which concerns the subject in hand), when you desire things, so long as you go on craving and yearning for them, they are denied unto you. But after a period of craving and yearning, after a period of desiring, willing and wishing, there comes a time when you become tired of that willing, wishing and desiring, and you turn your back to it, and become disgusted and hopeless. *Then* it is brought to you. That is the Law of Karma.

You know that in order that a man may make progress, he will have to raise one step and bring the other down, lift one foot and drop the other. Similarly, in order that the Law of Karma may reign,

in order that your desires may be fulfilled and realized, there must come a period when you rise above the desires, when you give up the desire; and thus it is by keeping off the wish and giving up the wish that the wish is satisfied. Usually, the writers on the Law of Karma lay all the stress upon the positive side and ignore the negative side of the question. Rama tells you that all your wishes must be fulfilled; all your desires must be fructified. Everything that you long for must be brought before you, but there is one condition. Before it is realized, there must come upon you a state where you give up the desire, and when you give up the desire, then will the desire be satisfied. Rama thinks that this part is not understood by each and all, and the reason is, they have not heard the previous lectures delivered by Rama at the Hermetic Brotherhood in Van-ness Avenue. Well, if you do not understand it now, it will be taken up at some other time.

One thing more. The majority of people wish to keep up their ties, their

relations, to unite and perpetuate their connections. Let it be cried out at the top of the voice, let it be proclaimed everywhere that it is a mad idea to wish to continue and perpetuate your worldly relations, your earthly connections. You cannot, cannot. It is hoping against hope ; a forlorn hope. You cannot perpetuate your earthly connections and worldly ties. You cannot continue anything worldly. Cannot, cannot. Let it penetrate your hearts, let it sink deep into your souls that it is a sad thought, a mad idea to try to perpetuate any worldly ties or relations. Rama repeats it, repeats it, brother, that you cannot do so. Nothing in this world is permanent ; nothing in this world is eternal. The only thing permanent is the Divinity within you, the God that you are, the Reality that you are. This body cannot be perpetuated, this little body cannot be made to last for ever. Even if you live for five billions of years, still there is death. The Sun dies one day, the Earth dies, the stars die, that means

change. All these undergo a change, cannot be perpetuated, just as your body is undergoing a change every second. After seven years it is entirely renewed, it becomes a new body altogether.

Similarly, your connections, your ties go on changing, changing, they cannot be perpetuated. Give up attachment in that direction, if you have any.

Rivers may flow uphill,
 winds may blow downward,
Fire may emit cold rays,
 the sun may shed darkness,

✓ but this law of the impermanence of worldly relations, worldly connections, cannot be frustrated or foiled. That is the Law. If you think otherwise, you are mistaken. Just as in a river, logs of wood come floating on the surface, one log comes from one side, another from some other side. They meet for a moment, they remain in contact for a second, and they are destined to part again. A strong wave comes and separates them. It may be that these logs of wood, that are adrift on the river, may meet again, but

they will have to separate again sometime. Just as in your life, in your every-day life, father and mother, brothers and sisters live together, but in every 24 hours they part, they separate. Many a time they meet again for a few minutes; then they separate into their separate rooms or offices. Just as you observe on a smaller scale in every household, in every domestic circle, the same is the case on a larger scale with your relations, connections and distant friends. You cannot remain together for ever and ever. If that is the case, why play the child's part? Why not be more concerned with what lasts for ever, what is permanent and eternal? Why not care more for That than for the fleeting relations? Why not think more of the eternal, permanent Reality with which you cannot part, why not try to secure and realize That? And why try to sacrifice the permanent Reality, the real Eternity, why sacrifice That for fleeting, impermanent relations?

There was a newly married girl in India. She was sitting with her sisters-in-

law and with her mother-in-law. They were having a very pleasant chat. The husband of this new bride was away from the scene. He was absent. Then the sisters-in-law of this new bride passed some remarks against the husband of this girl. They made some statements which depreciated the husband of the new bride. Rama was present. Rama heard these sweet words from the lips of this bride. She said, "For your sake, for your sake, you who have to live with him for a few days only, you that have to pass with him a week or so, for your sake, I will not play the child's part to break with the bridegroom with whom I have to spend my whole life."

Have as much wisdom as that bride had, as that lady had. All these worldly ties, worldly relations, worldly connections will not last for ever. You have to spend your whole life with the true Self, that is eternal, you cannot break with It. For the sake of this fleeting present, you should not break with the true Self. Why do you sell yourself? Why do you live the life which

belittles you ? Why do you not realize the God within, why do you break with the true Self ? Have enough wisdom.

To Lord Buddha came a man who asked him to go to his father's cabin. You know, the same Lord Buddha, who was a prince, an emperor, was a mendicant at one time, he gave up everything and became a mendicant. As a mendicant he went from place to place, not asking or begging for anything. If anybody threw anything into the bowl, which he carried in his hand, well and good, otherwise he did not care a straw for the body for this worldly life. He went into his father's kingdom and there he was walking through the streets in the beggar's dress, in the mendicant's garb. It is a misnomer to call him a mendicant, it is no mendicancy, no beggary, it is kinghood, it is majesty. He does not seek anything, he does not ask for anything. What if he perishes ? Let him perish ; it matters not. He does not come to you to ask for food or clothing, not at all.

He was walking through the streets in that garb, and his father heard about it, came up to him, shed bitter tears and said, "Son, dear prince, I never did this, I never took this dress that you wear; my father, that is to say, your grandfather never had this mendicant's dress, your great-grandfather never walked as a mendicant through the streets. We have been kings, you belong to a royal family, and why is it that you are this day bringing disgrace and shame to the whole family by adopting the mendicant's garb? Do not do that, please, do not do that, please. Keep my honour."

Smilingly the Buddha replied, smilingly did he say, "Sir, sir, the family to which I belong, I look behind. I look behind to my previous births, and I see that the family to which I belong has been all along a family of mendicants, and it is illustrated in this way.

Here is one street and there comes another street. Buddha says, "Sir, you have been coming from your births in that line, I have been coming in this line, and

in this birth. we have met on the crossing. Now I have to go my way and you have to go your way."

Where are the ties? Where are the connections? You say that you have got your children. You will excuse Rama if he says such things as are looked upon as indecent by the civilization of this country. You say that these children are yours, you say here is my son, the flesh of my flesh, the blood of my blood, the bone of my bone, the muscle of my muscle. Oh, here is my self, here is my son, oh dear little son. sweet little child. And you hug him to your breast; you keep him close to yourself, but just examine your philosophy. That child is yours and you want to see that tie perpetuated, to see that tie continued. Will you for truth's sake answer, if the child is your son and you are to keep up your connection with the child on the ground that the child is born of your body, what about the lice? Are they not born of your body? Are they not the children of your sweat? Are they not the blood of

your blood, is not their blood all taken from you? Is not the whole life your life? Just answer. What injustice it is to kill some kind of children, how unreasonable it is to destroy one kind of children and to caress and shower all your love on the other kind. Look at your logic. Rama does not mean that you should be cruel to your children, that you should not look after their needs, far from it. Rama preaches that you should look upon the whole world as yourself, and your own children, why should they be excepted? Do not misinterpret Rama. What Rama says is, "Do not allow your family ties to retard your progress. Do not allow your family connections to stand in your way. Do not allow them to hinder you from making onward advance. Allow them not to hinder you."

When this body, your own self, which you call Rama, took up the order of Swami, gave up family connections and worldly position, there came some people and said, 'Sir, sir, how is it that you have disregarded the claims of your wife children,

relatives, and the students who were looking to you for help and aid, why have you utterly disregarded their claims?" This was the question put. Rama says, "Who is your neighbour?" Just see. The man who put that question to Rama was a fellow-Professor in the College. To him Rama said, "You are a Professor, you lecture on Philosophy in the College, in the University, and now can you tell whether your wife and children also have got the same learning as you have? Can you tell whether your auntie or grandmamma possess the same learning as you do? Do your cousins possess the same knowledge?" He said, "No, I am a Professor." Rama said, "How is it that you come to the University and lecture, but you do not lecture to your little children, your wife and your servants? Why do you not lecture to your grandmamma and to your cousins and to your auntie? How is it? And he said that they could not understand him, and then it was explained to the man as follows:—

Look here. These are not your neighbours; these servants, this grandmamma, wife, children, and even your dogs, they are not your neighbours. Even though the dog is your constant companion, never leaves you, and is your greatest companion in the eyes of the ignorant, still you know that the dog, the servants, and the ignorant auntie and grandmamma are not your neighbours. Who are you? You are not the body, you are the true Self, but you do not admit that, being a European philosopher. You are the mind ; your neighbours are those that dwell constantly with you on the same meridian where your mind lives. All the students, the Masters of Art, the Bachelors of Art, all these in their parlor, in their reading room, pore over the same books, they keep pondering over the same subject, reading the same thing as you read. Your mind dwells upon the same subjects as theirs, and they are your neighbours. When you are in your reading room, people say that he is in the reading room. Upon your honour, say whether you

are in the reading room or whether you are in your thoughts. You do not live in the reading room, even though the dog is seated on your lap, even though your children come into the room, they are nothing to you, you are there in the philosophical plane, and on that height your neighbours are the students who are reading the same subject in their own homes. These are your neighbours, your nearest neighbours, and thus can you extend your helping hand to the students more than to your auntie and grandmamma and dog and servants, who are not your neighbours. ✓ Your neighbour is he who lives nearer to your spirit, he who lives on the same plane where you live. Your neighbour is not he who lives in the same house ; rats and flies live in the same house ; dogs and cats live in the same house.

Tell me, Professor, if you had any thing to do with it, where would you be born. Would you be born in the family of the same ignorant grandmamma or auntie ? No, no. You would be born in the family where the people are of the same mind

with you, where the people are such that give you congenial surroundings and environments. You will be born there. You will be born in a different family, in a family which is nearest to you. There you are all the time changing your family connections. What is the meaning of Love? Love simply means that you feel the same way as another does. Nothing more. You love a man ; his interests, his pleasures, his pains are identical with yours. The same objects which pain him pain you, the same objects which please you please him, the same objects which bring delight to you bring delight to him. That is love. You love him. You do not love a man for his own sake, you love your own Self in him, nothing else. You can love only your own Self. There is a man X, and here is man Y, and there is a man Z, or, as in Chemistry we have a formula of this kind:—X has got something in common with Y and it has something in common with Z, or X has got more in common with Z than Y, so X will be attracted more to Z than Y.

Thus are your family ties broken and re-broken and re-united. Thus Love simply means recognising something of your self in some other person. Let a man be wholly and solely your counterpart, and you are all love.

This brings us to another subject which Rama will not take up to-night. It is a very important subject. The subject is fearlessness. How is fear created, what is the cause of fear? It will be shown that this very attachment, this very desire to perpetuate your ties and relations, is the source of all fear. People say, do not fear, do not fear. How illogical they are! As if fear were in your power and not over you. A remedy for fear will be given, but Rama leaves that subject, it will be taken up again.

A poem which is a translation of one of the *Upanishads* is going to be recited, and then *bus*. Rama wishes you to learn at least one word of Hindustani. The translation is not perfect, the translation is not good and still it will convey some idea.

358 IN WOODS OF GOD-REALIZATION.

The untouched soul, greater than all the
Worlds, (because the worlds by it exist),
Smaller than subtle ties of things minutest,
Last of ultimatest,
Sits in the very heart of all that lives,
Resting, it ranges everywhere ! Asleep
It roams the world, unsleeping ; How can one
Behold divinest spirit, as it is
Glad beyond joy existing outside life.
Beholding it in bodies, bodiless,
Amid impermanency permanent,
Embracing all things, yet in the midst of all,
The mind enlightened casts its grief away.

OM ! OM !!

THE PROBLEM OF SIN.

Lecture, delivered on 28th, December, 1902.

Some objections on the teachings of Vedanta have been brought to Rama's notice. Somebody said the other day that if this be the Philosophy of the Hindus, then we can very easily see the causes of India's political fall. Another man told Rama that if the teachings of the Hindus, viz Vedanta, this philosophy, this religion, be the most sublime religion and philosophy in the world, how is it that India is so benighted and all the Christian lands so prosperous?

Rama is not going to answer these questions at this time, because if these questions were taken up, then the subject that was promised would have to be

dropped. But these questions will be taken up in some succeeding lectures, and will be answered in such a way that all the people will be astounded. The people that think that Vedanta is the cause of India's downfall, will be simply surprised to hear the answers. There is no time to enter into these questions at this time. Rama simply requests all those who happen to hear anything of the teachings, not to be impatient, not to jump at conclusions at once. Rama wants them to have a little patience and hear the speaker through.

In the Alkoran, the Bible of the Mohammedans, there is a passage which runs like this : " Give ye yourselves up to unrighteousness and vice, devote your lives to drinking and sensuality, and you are working your own ruin ; you will then work your own ruin." A Mohammedan gentleman was seen drinking wine and running after the pleasures of the flesh, enjoying carnal desires. A Mohammedan priest came up to him and admonishing him, told him not to do so, because he was infringing

the rules laid down by their prophet ; and then this man, this drunkard, at once recited the first part of the verse in the Alkoran and said :—" Look here. The Alkoran says, ' drink ye and make merry and give ye yourselves up to sensuality.' Here is the exact reading in the Alkoran, our Scriptures, our Bible. The Alkoran, the Scriptures enjoined drinking and sensuality. Why should they not ? "

Then the priest said, " Brother, brother, what are you going to do ? Read the succeeding part also, ' ye shall work your own ruin.' (This was the second part of the verse). Read the second part too." The drunkard replied, " There is not a man on the face of the earth who could put into practice the whole of the Alkoran. Let me put into practice this part. Nobody is expected or supposed to put into practice all the teachings in the Bible. Some can put into practice only a small fraction, and some a larger fraction ; that is all. The whole of it nobody puts into practice, so why do you expect me to put into practice

the whole of the verse ? Let me enjoy the first part of the verse."

So Rama simply requests that the logic or philosophy of that Mohammedan drunkard ought not to be employed; the whole of the verse should be read, then the conclusion be drawn, not before that.

At one time Rama had a gold watch ; among the trinkets attached to the chain there was a toy watch, really a compass. It did not go, but by adjusting needle in a certain way, it could strike *one*. Always *one* o'clock, no room for duality. ✓ That *one* you are, stand above time, space, and causation ; all these are ruled by you, not you by them—they are the servants of your imagination—two and three are unreal—the *one* is free from the bondage of time.

Q.—Can a married man aspire to realization ?

In answer to a suggestion that this be put aside and Rama's chosen subject followed instead, Rama says that every subject is Rama's. This, if taken up thoroughly, will do you much good—but it is startling.

you must hear it all. Perhaps it may look strange to the people of this country. But Rama does not care for this, he respects only you.

The Vedanta says in reply to this question, "Certainly, medicine is offered to the sick, and not to the one who is well."

Those most involved in the world and its dangers need it most of all. An unmarried man cannot so easily realize as one who is married and leads a family life in the right way; but in a careless way he cannot realize and is dragged down. The neglect of knowledge of the true connection between man and wife leads to much misery. Why should a subject so important and close to the heart be avoided? One aspect of this question—preparation for marriage—will not at present be taken up; this is a great subject and will be dealt in a later lecture.

After Rama's marriage, he and his wife lived single lives for two years, a fact, not mere talk.

Marriage is not detrimental, only the

weakness that may be allowed to rule in it ; that is harmful indeed ; lowering elements, —fear, attachment to objects, form, strengthening the idea, “ I am the body, my companion is body,” craving, grasping sense of possession. *If* this be the way in which matrimonial relations are observed, then a man can never realize.

Penelope, weaving and unweaving, how can her work be ever finished ? How can that man progress who constantly undoes all that he has gained ? Vedanta says fearlessly that you must be inspired with strength, saturated with higher love, raised from the humiliation and abasement of what is falsely called love,—rise above body-consciousness. This is the weaving process. When you see only the body in husband or wife, all is undone ! How can you progress ? Does it follow that people should not marry ? No, but the use of marriage should be different. Grasp the teaching of Vedanta. Make marriage a means of raising yourself, it becomes a great help then. The stumbling-block becomes a

stepping-stone. When marriage is slavery to passion, each time you are satisfied, thralldom is intensified, you sink lower and lower.

Prophets speak against woman,—say, “she is a door to hell.” Rama differs. A man walking in the street, (a bottle of wine protruding from his pocket), meets a priest, asks the way to the jail, wishes to visit it, as Rama did last week. The priest has a stick in the hand, and with it he touches the bottle. “Brother, this is the shortest way,—it will surely guide you there.” Thus is woman spoken of. The world is a jail—modern marriage surely leads you there. If man and woman are to cause each other’s downfall, why did the same God, who wrote the Bible, write such a Bible in the hearts of man to seek woman? A contradiction. There is a secret meaning in this tie. It is ignorance which makes it a means of perdition. That is solely to be blamed, not the marriage relation. How to remove it, is the question. Here is a cipher—zero (illustration given). If the zero

is placed on the right side of a decimal point, its value decreases,—if on the left, it increases. Zero has no value except in its relation or position. So your position in this matter determines the value of relation, not from itself, only your own attitude.

Why does a man take pleasure in his wife? This must be investigated, or the difficulty cannot be solved. It is this pleasure which makes slaves of men. The Trojan War exemplifies it. This is what makes one girl a heroine and another not. It is false to say that this pleasure comes from the woman herself. We must understand the fallacy in that. There is no pleasure in her or in the body.

If all pleasure be centred in the object of Love, then wife and husband would be always a source of happiness to each other. But this we know is not true. After you have reaped your pleasure, in what state are you? Conscious of no more pleasure. When you are impotent, is she a source of pleasure? When your companion is diseased, when she is unfaithful, when

you are ill, no pleasure resides in her. Here you have two separate entities—duality. When these are absent, there is perfect unity not only of body but also of mind and soul. Then comes a state which cannot be described. Body is no body, world is no world ; union, heaven, freedom, fearlessness, because no duality—identity, oneness exist. Annihilation of world and body utterly destroyed ! An illusion no longer in existence. I am not the body, nor is she : above body, mind, world, Paradise regained, the goal reached, no state or condition ! That implies always that there is something else present. Vedanta says that you are then Power and Bliss, your true Atman, That you are,—an astounding statement ! When positive and negative form a perfect circle, then light comes as in an electric lamp, when turned on fully. In your bodies alone dynamo differentiates ; electric circuit is completed, the poles come together—and the normal or original state is restored ! Bliss, fearlessness, creative power, God present !—that is original right

Self, and then we can say, "This man is Son of God." When husband and wife are merged into fundamental principle, all melts into it, the whole world disappears, —eaten up by Atman, all castes, colours, creeds are like rice, of which death is the seasoning, Atman eats it up, for Atman is the creative power.

On the other side, we see, according to Vedanta, the ignorant man, not knowing, falls in love with outward appearance, unreal objects, causes Atman to be disregarded and exterior signs only are thought of.

A man in a wood sees a book lying on the ground ; lightning comes ; he ignorantly thinks that the book has caused the lightning, cannot be persuaded otherwise, sees these two things together, and thinks one causes the other, being associated in his mind. So a man finds happiness in the union which is really not caused by man or woman, but by the reality of God.

What use you make of this fact ? You must realize then and there that when the mind is taken off matter and sensuality,

and thinks only of happiness, which is a force, a power, the true Self, there is no need to descend into the lower mind which disappears,—this Divine Principle it is, which is the Sun, the Moon, the Power, the Infinite, beyond causation, time, space, an ocean in which all objects are like waves, ripples, eddies,—forms of real, basic, fundamental principle—your bodies are these ripples and waves, the only cause of differentiation is form. A child looking at a river, says “Brother, see, here is a breaker coming !” Here is water already, but prominence is given to phenomenon. “I’ll show you a breaker, not a river !” Just so here, one indivisible God ! sun, moon, bodies, and ripples ring in the ocean of mentality—*meum* and *tuum*—so does man bring in plurality. comes into phenomena, bodies collide, ripples counteract one another. If pleasure is only to come through the colliding of objects, then it is a mistake ; but it is the presence of Atman, water, which manifests when waves break. The Vedantin wishes to teach the child what gold is, shows him a

ring and says, "This is gold." The child says, "Is roundness gold?" No. "Is colour gold?" No. "Smoothness?", "Weight?" No, no. How can an idea be given? Another object, also of gold, is shown, the idea is at last extracted,—he realizes it. Identify the attributes and work them into life.

Birbal asked the King if the blind or men with sight were in majority. There was argument, and it was decided to put it to the proof. The King thought the minority to be blind. So he came as a proof with a piece of cloth, and winding it round his head he asked, "What is this?" "A turban," was answer. He put it on his shoulder and asked the people, "What is this?" "Shawl," was the reply. The third time he wore it as a loin cloth, and they called it as such. "Blind, blind all! it is none of these, but cloth,—by names and forms is cloth concealed."

Realize what Atman is—to see gold you need not break it. When you think of man, women, eddies, breakers, cloth and gold,

you do not think of the reality behind.

Do not say that marriage is opposed to religion. See what the real state of happiness is, what the real Self is, as a man aspiring to realization meditates upon true Bliss, Reality, or Fundamental Principle. When you lose consciousness of identity with the real Self, meditate, eradicate the cause of bondage, and thus sink into Reality.

OM—That I am—verify. “Is that my *real* nature?” “Am I that?” If I am that the world is only a ripple; why should I hanker after it? In body-consciousness, lust, desire, argue with yourself, the Fundamental Principle. From $\sqrt{\text{plexus}}$ the will-current thus rises higher and higher, the pressure soaring through brain still ascends. Passion abates by natural process,—every thing conquered abates. Why? Because in the blazing sun does no electric light appear. In the darkness only does it shine forth and give light. Being led gradually into bright sunshine,—sensual pleasure, like a lamp, sheds no beam. It is unnatural to abuse and denounce. You cannot crush this save by

rising above it,—make use of the means and rise, Brother !

The world itself is a miracle. There is no need of other miracles. Fear the cause of all sin which is only removed by knowing Atman. Realize purity and become pure. It is unnatural to teach any other religion.

“ Do come or do not come,

You are in Me.

Stay near, or stay far, wherever you be :

In Me you are, in Me you move,

Nay Me is Thee,

Dissolve in Me, and be the Blissful Sea.

Giver and not seeker—

Partaker of my nature, and be happy.”

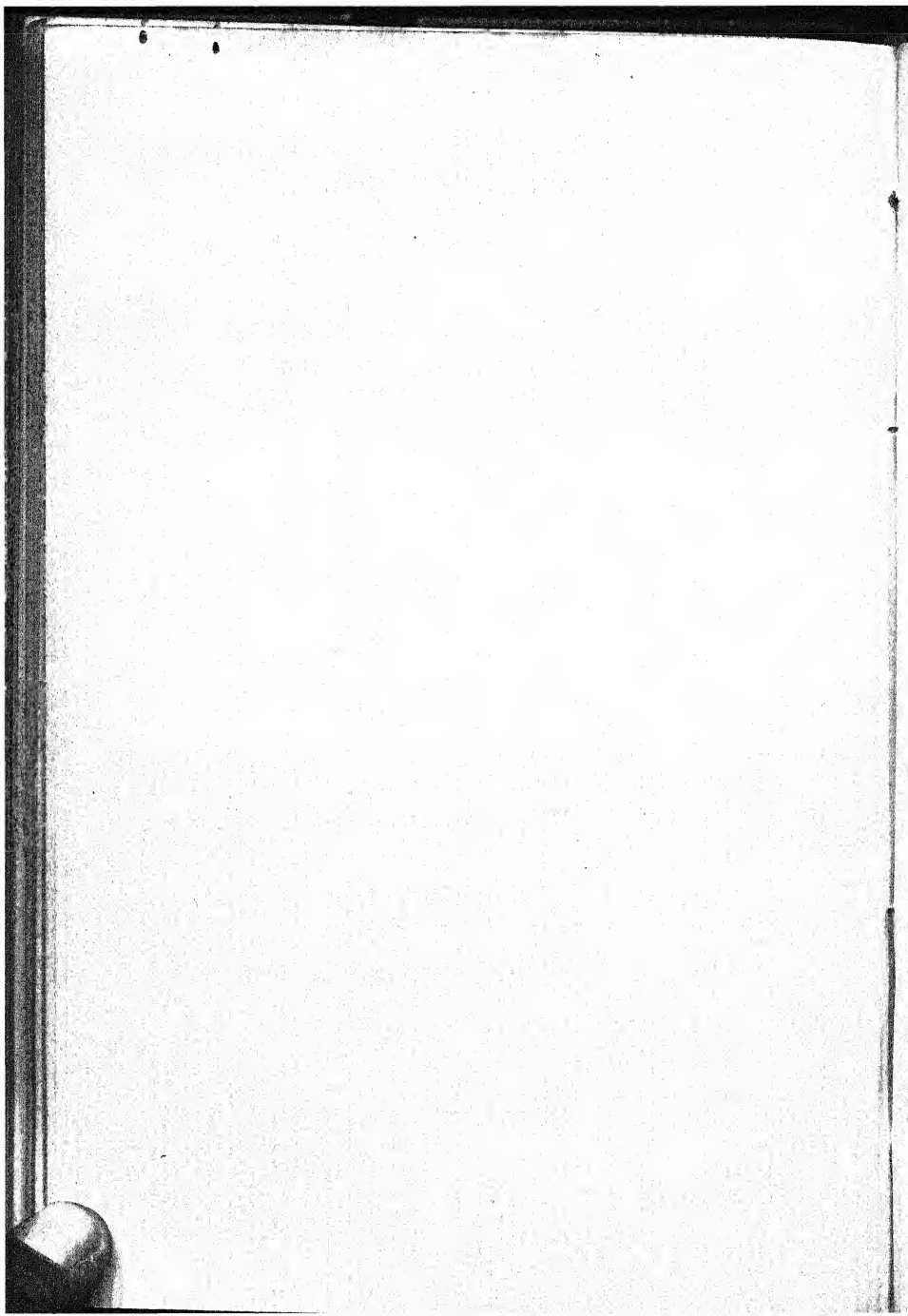
The logical, scientific, natural method practised in India is that the wife helps and does not hinder the husband.

After Rama had realized, he lived the family life two years more. His wife was told about Vedanta and she brought flowers, lights and became absorbed in Self. She kneels and worships, then looks at Rama until his body becomes to her an emblem, chants Om, thinks Atman in Rama, and in

herself sees God, sends forth these thoughts, each sees God in the other, thus mutually they help each other, and obtain realization. Rama helped to raise her. This continued for some time, then they passed months together, no idea of lower thoughts came to them, passion was conquered; there was mutual understanding; both were free. All idea of husband and wife was lost, there was no bondage. She did not consider him as her husband, nor he, her as wife.

Domestic troubles are caused by narrowness of ideas and of possession. It is then that interests clash and marriage-hindrances arise. Understand Vedanta and be free! There are no ties but nominal ones. Every one is meant to be free. Allow your children to be absolutely free. That never spoils a man. The whole world is a heaven, and God will never be deceived.

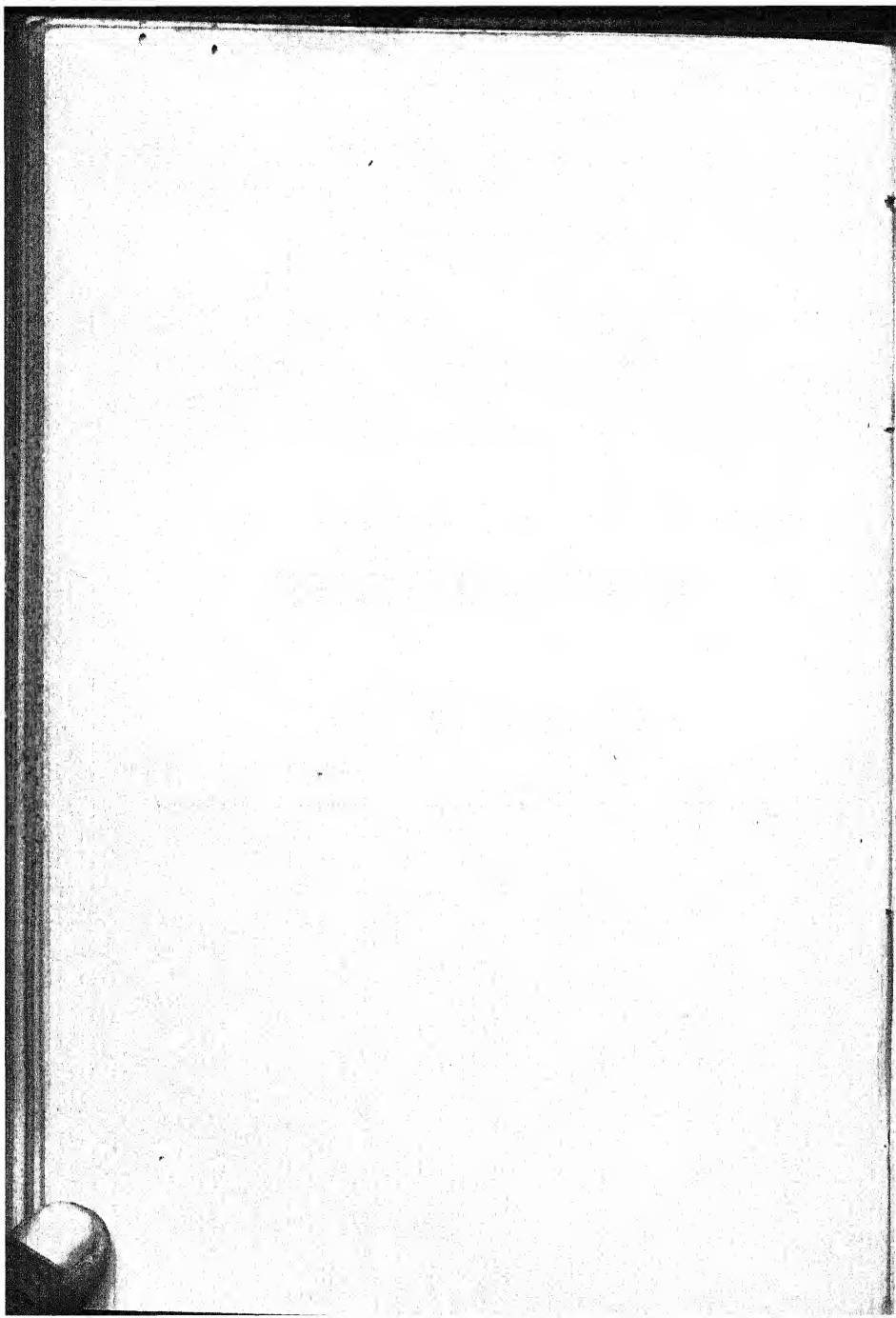
OM ! OM !! OM !!!



NOTE-BOOKS

OF

SWAMI RAMA.



NOTE-BOOK No. 10—(*Continued*).

Isolation from the world (in Colleges) in order to prepare for the world's work is folly. You might as well take a boy out of the blacksmith's shop in order to teach him blacksmithing. _____

The hands that help are better far than the lips that pray. _____

The third generation of the Superior Class is always impotent under the present state of Civilization. _____

What the world calls *success* fevers and enfeebles. _____

Caste is a Chinese wall that shuts people in as well as out. _____

Revolution is a surgical operation that ever leaves the roots of the cancer untouched. _____

Every preacher who preaches hell (or Kali Yuga) is going straight to the hell he preaches. _____

HIGH PRESSURE CIVILIZATION.

Sublimely stupid and beautifully dull. _____

"Because I like a pinch of salt in my porridge is no reason that I want to be immersed in brine."

I doubt the wisdom of being too wise ;
and I see much wisdom in some folly.

We get anything for which we prepare.

To win all we must give all.

A good man in an exclusive heaven
would be in hell. ———

Absolve you to yourself and you shall
have the suffrage of the world.

Make not your life a mere apology but
a life. ———

A man never rises so high as when he
knows not whither he is going.

The man who lives Truth, knows no
more of it than the fishes know of the sea.
Such a one does not think it worth while to
formulate it. ———

The world bestows its big prizes, both in money and honours, for but one thing. And that is Initiative: *Doing the right thing without being told.*

Things that chew the cud do not catch any thing.

A great success is always made up of an aggregation of little ones.

The man who does his work so well that he needs no supervision, has already succeeded.

Too much cold burns,
Excessive sweets are sour,
Too much joy melts into tears,
Too much genius engenders madness,
And, strangest satiety of all is,
Too much love torments.

We grow through *Expression*, and the large Colleges afford a very imperfect means for *Expression*—all is *impression*, repression, and suppression.

If you lend a willing ear to any man's troubles, you make them your own, and you

do not lessen his. هم راضی and no همدردی. It is like the catching of contagion.—دही जमाना ।

Two blacks do not make one white.

Do not add to the misery of the world.

Keep fear and hesitation and distrust at bay.

Fallen fruits may be known to have belonged to the tree because they lie beneath it, though its shadow neither protects them from corruption, nor from the Elements.

No true reform is possible which is not in its essence a development—i. e., which is not already contained in germ in that which has to be reformed.

The revolutionary contempt of the past is fatal to all real progress, for it is only in the past that we can find such an explanation of the present as may enable us to see in it the germ of the future,—the spirit of the years to come, yearning to mix itself with life.

People are apt to misunderstand Emerson, and perhaps he does not understand himself, when in some of his earlier Essays, he talks so much about the virtues of *Non Conformity*.

Absolute Non-Conformity would lead to nothing short of being chained in the lunatic asylum.

Adaptation, Concession, proper Conformity constitute Education.

The question is not between *Conformity* and *Non-Conformity*. It is between Conformity to the small and seeming, and Conformity to the Universal and the Real. He who sacrifices the former at the altar of the latter wins. The former is the fruitful source of all *sins*. The latter is Virtue, and it should be observed so long as the Universal and Real has not become one with our being, a part and parcel of our life. Then, and not until then, there is true *Conformity*, perfect freedom. Well, if you break the laws, you will learn this higher Conformity the more quickly.

“ Act as if by your action, the maxim or rule which it involves, were about to be turned into a *Universal Law of Nature*.”

Be like *gravitation* or *fire* respecting no personalities but the law of your *Universal Nature*.

That is no secure path to a higher kind of knowledge, which begins by a *quarrel* with the facts of life and the ordinary consciousness of these facts.

The words of triumph mean much or little, just in proportion to the greatness of the struggle (in the eyes of others) and the thoroughness with which it has been fought out, and they will not be listened to with patience from the lips of any one who has evaded his strongest enemies.

PARALOGISM.

The *objections* to the अनिर्वचनीय nature of Maya by some Pandits are like, as if one should say that “ it is impossible to see the Sun because we cannot throw the rays of the candle upon it. ”

ABOUT प्रत्यक्ष प्रमाण.

If knowledge is the relation of an object to a conscious subject, *it* is the more complete, the more intimate the relation; and it *becomes perfect* when the duality becomes transparent, when subject and object are indentified, and when the duality is seen to be simply the necessary expression of the unity,—in short, when consciousness passes into Self-consciousness. That is the highest knowledge; why call it Unknowable? This highest knowledge is one with *Peace*, आनन्द—चित (सच्चिदानन्द).

(How can the knower be known?) Why not? As the lightning sleeps in the dew-drop, so in the simple and transparent unity of Self-consciousness there is held in equilibrium that vital antagonism of opposites, which as the opposition of thought and things, of mind and matter, of spirit and nature seems to rend the world asunder. The intelligence is able to understand the world, or in other words, to break down the barrier between itself

and things, and find itself in them, just because its own existence is implicitly the solution of all the division and conflict of things.

एकोऽहम् बहुस्यामः

When we say that knowledge is possible, we imply that the intelligence can raise itself above the accidental, partial, changing point of view which belongs to the local self. If each man were to make this false ego the Ptolemaic geocentre, neither *intellectual* nor *moral* life could possibly be his. Compare with :—Do unto others as you would they should do to you.

The points of view of the family, the State, and humanity should be ours.

A clear indication of all being my Self.

The most moral and most enlightened is one who has thoroughly realized himself as the Self of all.

OM !
